

The Living Church

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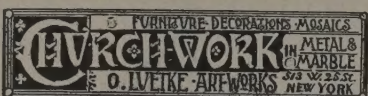
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The Living Church

VOL. XXX.

MILWAUKEE, NEW YORK, AND CHICAGO.—JANUARY 23, 1904.

No. 12

Editorials and Comments.

The Living Church

With which are united "The American Churchman,"
and "Catholic Champion."

A Weekly Record of the News, the Work, and the Thought of the Church.
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AD CLERUM.

"Ad faciendum missae sacrificium parate vos omni pietate, in tam alti mysterii meditatione toto animo defixi: et quo purius ad faciatis, propriam conscientiam diligenti, accurato, frequentique examine discutite."—*S. Car. Bor.*

"Super hac potestate consecrandi Corpus et Sanguinem Domini, super tam insigni miraculo stupet coelum, miratur terra, contremiscit homo, reveretur angelica celsitudo."—*S. Bern.*

"Qui enim missam praecipitat, in infernum praecipitat."—*S. Petr. Dam.*

"Ecce, sacerdos factus es, et ad celebrandum consecratus: vide nunc, ut fideliter et devote, in suo tempore, Deo sacrificium offeras, et te ipsum irreprehensibilem exhibeas.

Grande mysterium et magna dignitas sacerdotum: quibus datum est, quod angelis non est concessum.

Soli namque sacerdotes rite in Ecclesia ordinati, protestantem habent celebrandi, et Corpus Christi consecrandi."—*Th. a Kemp., Im. Christ.*

ONE further "Manifestation" is given us before the Epiphany season of this year ends. It is the revelation of Christ as the Healer, stretching forth His right hand to help the leper and the paralytic, to cleanse and restore.

All disease is *corruption*, the breaking of God's "fair order." And so disease is the *effect* of, the *witness* to, the great disturbance in creation—*Sin*.

By the Jewish law, the leper was cut off from the common life about him. Though still alive, he was treated as if already dead. The paralytic is separated from his fellows by his own infirmity, the growing numbness and stillness of the grave. Here is the picture of what sin is in the soul. It is spiritual leprosy, spiritual paralysis. And the result is the same.

I am made for fellowship with God, with man. In the moment of sin I draw back into myself, in pride or anger or indulgence of the senses. I isolate myself, and "isolation is death."

The Epistle describes the sinner, confident in himself, trying to be independent of God, snapping the bonds of charity by hard antagonism against his brother.

But God looks mercifully upon the sinner, and His look awakens the sense of danger and need. And, as the cry for help rises, the means of recovery are made known. The choice is not man's but God's. "I am not worthy that Thou shouldest come." "I will come."

Have we the personal experience of the Healer's power? Are we asking to know it?

How CAN we be thankful when we are not thankful? We try to reason the matter out and our reason cannot solve it. We acknowledge that we have somewhat to be thankful for; who is there without some cause for gratitude? But the things that we miss and regret are so great and many and so necessary to us that our thankfulness is but an insignificant part of our natural feeling. . . . When thankfulness seems almost impossible, we may find it here: God is our Father. He knows why this ill has overtaken us. He has his own wise purpose in it all, and it is a fatherly purpose, an intention of love.—*Dean Hodges.*

CITY MISSION WORK.

ONE of the most hopeful signs of the Church's newly aroused missionary activity is the new impulse given to city missionary work. That the Church's greatest endeavors should be made where there is the greatest mass of people, would seem to be so self-evident as not to require statement in words. Yet we recall an incident of perhaps a quarter century ago, when a Western Bishop was seriously charged, in manner implying a misappropriation of funds, with using monies from the diocesan missionary treasury, for work in his see city in which there were several organized parishes engaged in ordinary parochial work; and the Bishop, in replying, felt it necessary to cite vouchers and records for a number of years preceding, in order to disprove the charge.

Well, we have all grown somewhat since those days. The policy of expending all our efforts in the farming towns and leaving the vast populations of the cities to the haphazard work of old-time parishes, is probably now defunct everywhere. The enormous growth of our cities has been a factor in this renaissance of city missions. An evolution out of the old-time parochialism into a broader, common life in the Church, is another factor. The softening of partisan prejudice and animosity in the Church is a third factor. The growth of such general organizations as the Brotherhood of St. Andrew, the Woman's Auxiliary, and inter-parochial Church Clubs is a fourth factor. Between them all, we have improved our methods, and in most of our cities we are trying in some wise to combat the enormous loss, not alone to the Church, but to all Christianity, involved in the constant migration to the cities. To-day, the current thought of the Church accepts the necessity and, generally, the paramount need, of city missions.

A NOVEL step in this direction, is that which has recently been taken by the parish of the Redeemer, New York City, as expressed in the resolutions of the vestry of that parish, quoted by Mr. John B. Uhle in a letter to be found in the Correspondence columns of this issue. The plan, in brief, is this:

The Church of the Redeemer is our only parish in a thickly populated section of New York City, in an area of more than half a square mile. The population within the parish bounds is said to be greater than that of the entire city of Albany, in which latter city the Church maintains its magnificent Cathedral and six parishes, and ministers, between them, to Churchmen of all schools of thought.

The Church of the Redeemer is "ritualistic." Its congregation is harmonious and well satisfied. Its clergy constitute a really working staff, who are engaged in practical work in social uplifting as well as in spiritual culture. Its property consists of a church building on 136th Street, capable of accommodating 500 people; and a rectory, part of which is used also as a parish house. There is a mortgage of \$14,000 upon the church. These comprise the entire plant and assets of the Church in the section in question.

The surrounding population is of the migratory character common to boarding-house and apartment-block localities. In character of population, the comparison with the city of Albany does not hold good. It is of the sort from which we have never yet succeeded in building up strong parishes. Differing from the Hudson river side of upper New York, it is not a city of homes, but of more or less temporary resting places for the lower middle classes of the greater city of which it is a part. Its problems are as totally different from those in the downtown social and religious settlements among foreign-speaking people, as they are from those of parishes set in the midst of permanent homes. We have faced, inadequately but honestly, the problem as to the "submerged tenth." We have almost neglected the greater problem of the immersed (if we may coin the word) half or three-fourths.

This is the problem, as it presents itself in some sections of each of our larger cities. Parochialism has failed to solve it. Organized parishes flee before it. It is well-nigh impossible to make any work amidst those conditions self-sustaining. Now, what is the Church going to do about it?

THE PARISH of the Redeemer contributes an entirely new thought to the solution of the problem. Here is a condition, in which, practically, the parish organization cannot expand its present work. The clergy are worked to their utmost capacity, the parish revenues prevent the enlargement of the force.

The Archdeaconry missions of New York, which are doing

such excellent work in the Bronx, where they have planted outposts at such strategic points as could most wisely be selected, cannot, will not, and ought not to come to the rescue. For that body to establish a mission within the territorial limits of Redeemer parish bounds, would be little less than criminal aggression. It would divide the present congregation at the parish church, place a premium upon attendance at the supported mission instead of at the parish church whose work must be supported by its congregation, introduce that worst of all evils, an inter-parochial quarrel, and end either in the total disruption of both forms of work, or else in the erection of two rival and hostile "plants" for Church work, both of them bound permanently to struggle for existence amidst a population hardly able to support one of them. In spite of the evident reasons against the planting of a "city mission" in that field, the stupid mistake has been made time after time in most of our American cities.

Here the parish of the Redeemer makes its unique contribution to the difficulty. The parish plant is required for parish work at certain specified hours on Sunday and at specified times during the week. Why should it be idle the rest of the time, with all the work to be done in easy radius from the parish church? The parish places its plant at the disposal of the Bishop for missionary work to be done under his direction. The parish services are "ritualistic"; let the missionary services be plain. Let the church's plant be as truly and unreservedly at the service of the Bishop and his missionary deputy, except as needed for parish work, as though a rival church and parish house had been erected for the purpose upon the next block.

Here is the real broad Churchmanship; Catholics who are not mere ritualists; Churchmen big enough in their sympathies to place their entire plant at the disposal of their Bishop of a totally different ecclesiastical stripe, for services of the character such as Churchmen of his school may find most congenial. Surely a new chapter will open in American Church history when rectors, wardens, and vestrymen are actuated by breadth such as this. The evil which was deplored by Mr. Camp in his recent consideration of the figures presented by the Church News Association as to attendance at religious services in New York—closed churches except for a few hours, in the midst of a population that was outside the churches and not sought after by the shepherds whose duty it is to seek after the lost sheep—may thus at least be mitigated.

We sincerely trust the experiment made possible by the tender of their plant on the part of Redeemer parish may be faithfully tried. Every other method of Church extension under such conditions has failed. Parochialism cannot do it, except by heavy endowments; parochialism and city missions side by side cannot do it; city missions alone, at the expense of parish dissolution, cannot do it and would place a premium upon refusal to assume self-support. Let the Redeemer plan be tried.

With all the struggles which the Church has made, she is not, under present conditions, keeping pace with the advance of the population in New York City. In 1890 one out of every 42 of the population was a communicant of the Church; in 1900 only one in 43. In the same decade she lost ground also in Detroit, Milwaukee, Washington, Jersey City, Providence, Indianapolis, and in some smaller cities; and that in spite of large gains in the states in which these cities are found, except in one instance. It is true she gained ground, relatively as well as absolutely, in a much larger number of cities. But it is also true that it is in the cities that the great mass of the "unchurched" is found. These are the strategic points in every Diocese in which cities are located. Here are the strongholds of irreligion, of religious apathy, and, also, of religious opportunity.

To combine parochial with missionary work in cities in such wise as neither to undermine the strength of the former nor to paralyze the vigor of the latter, must be the problem of the immediate future in each of our American cities. Much of our rural missionary work might better be consolidated by means of associate missions and working archdeacons, and a greater amount of diocesan missionary endeavor be concentrated upon our cities.

Eventually, we hope to train our people to view it as a normal condition, that missionary money should be spent in large quantities within our cities. It is of course essential that the cities should continue to be looked upon as the sources of supply, for there money is concentrated; but there also are men congregated, and there ought to be the Church's battle ground.

MANKIND is built up of specimens innumerable, and one never knows what species he will meet next. In order intelligently to pursue "the proper study of mankind," one must have access to an editor's letter file. The man who stops his paper because, though he has repeatedly been pleased with what he reads, he finally comes across something of which he disapproves, is too well known to require notice. The man who never thinks of writing to tell how much he enjoyed nine hundred and ninety-nine articles, but finds time for a long letter of disapproval over the thousandth, is somewhat more reasonable, because, though by a close shave, he is generally ready to give the editor another chance, and time to show his penitence. That man only represents the pessimist in mankind, who only sees the dark side of everything. The editor knows him in the abstract too well to be seriously troubled when he makes known his presence in the concrete. The wise editor who can count more limitations of his own than can his subscribers perceive, and who knows how he is hampered by conditions of which his critic knows nothing, is able to turn off such letters with a pleasant word. And for the genuine, friendly, intelligent critic, who is of a totally different species from these severally mentioned, the editor has only gratitude and regard.

Occasionally, in spite of one's impression that all the several types of the genus have been adequately sorted, one is shocked at the discovery of an unclassifiable specimen. One such, who chances to be one of the most excellent of our parochial clergy, rector of one of our largest parishes, author of several books of exceptional excellence, writes to our circulation department the following letter:

"DEAR SIRs:

"I appreciate the value of your paper and think it has forged to a foremost place. I wish I could give more time to the study of it, but with the work of a new parish and the abundant details that have to be attended to, half the time I am not able to read it. For the present, therefore, please discontinue me as a subscriber."

What would be thought of a newly appointed ambassador to Great Britain, who by reason of his new duties, had no longer time to read the daily or weekly political papers? How long would his usefulness to the government that commissioned him, continue?

What would be thought of a scientist, in a position of trust, requiring constant appreciation of the latest thought among scientists in general, who could no longer find time to read the scientific papers?

What would be thought of a newly elected member of Congress, who, face to face with the magnitude of the duties devolving upon him, could no longer find time to read public discussions of the questions of the day?

The fact is, a man capable of this point of view, must either be confident of his own absolute infallibility, so that the collective wisdom of mankind which is always in the formative process is unimportant to him; or else he must have so little regard for the *well* doing of his work, that he no longer feels it necessary to keep abreast with the intelligent thought of the day. A clergyman who has no interest in informing himself as to contemporary issues in the Church, need not be surprised to find a cold, unsympathetic, apathetic laity. His parish will become a "living" instead of a sphere of work; his duties will be performed mechanically and professionally.

Friends all, stop THE LIVING CHURCH when it is no longer suggestive to you, or when it fails to prove a stimulus to your intellectual grasp upon the things pertaining to the Kingdom of heaven. But—

(1) Don't get into the habit of "caring for none of these things" that pertain to the thought, the life, and the work of the Church. Fossils are built on that plan.

(2) Don't feel that the mission of the paper is to present only those thoughts that will find the reader in entire agreement. You would not need the paper if it only reflected your own mind. Blank paper would do as well, and would be much cheaper.

(3) When you perceive its limitations, think that possibly the editor sees them also. Remember that the work of some other men has limitations, too. Remember that the paper is made for a great variety of people, and that no one person is expected to find it all alike useful. Some parts of it are rather dry to the editor, but he has discovered that some people like those parts.

(4) If the intrusion of the advertisements sometimes troubles you—it certainly annoys the editor at times—remember that every subscription to the paper costs the publisher double

what the subscriber pays, and that you owe a vote of thanks to the advertiser who pays the other half of your subscription. Be a little tolerant, therefore, to his whim as to wanting his advertisement next to reading matter. He could more artistically post his advertisement upon the back fence of his residence lot; but then, it wouldn't help to pay your subscription.

And in this new year, let us all try to see the best side of each other, to feel that the correspondent on the other side is not deliberately suppressing the truth, nor yet deserving, possibly, of a dunce cap; to realize that there is wisdom in other points of view than our own, and to thank God for having made His Church so wisely that little men, who do not quite comprehend the whole scope of omniscience and yet think they do, are still welcome within its borders. And the sun continues to shine, and God continues to reign.

And bear with the editor, and the advertiser, and the proof reader, and the paper maker, and the mail carrier; for each of them, like St. Paul, realizes that he is "least among the [apostles], who am not meet to be called an [apostle]." Very likely St. Paul had been freshly advised of that fact by one of his newly ordained bishops, when he penned those words. And he realized their truth.

NOT long since, we discussed the question as to where the ultimate authority is reposed for the conduct of such details of the function of consecrating a Bishop, as are not specifically set down in the rubrics. It will be remembered that the question assumed a somewhat embarrassing form on the occasion of the consecration of the present Bishop of Newark. It there became evident that some attempt might well be made to define whether the Presiding Bishop, when personally present at a consecration, or the Ecclesiastical Authority of the Diocese in which the function is held, constitutes such ultimate authority. In the hope of clearing up some part of the difficulty, we examined the question in our editorial leader of December 5th, in which we expressed the opinion that the Ecclesiastical Authority of the Diocese—by which is meant its Bishop, or, in case of a vacancy in the episcopate, the Standing Committee—is charged with such direction. The Presiding Bishop, in a subsequent number, took issue with us, and explained frankly and with that courtesy which always characterizes what he attempts, the reasons upon which he bases his belief that the Presiding Bishop alone is charged with the entire direction of the Consecration service in all its details. He based his belief upon (1) a Standing Order of the House of Bishops; (2) the general value of the term "Presiding" as used in the title to his office; and (3) the canonical duty laid upon him to "take order" for a consecration. He wrote also: "I am no little concerned that such determination [of the question at issue] may be reached."

The fact that so distinguished an authority differed with us in a question that might easily lead to unpleasant complications at some future consecration, and that his opinion was afterward affirmed by two well-known canonists, one clerical and one lay, in our Correspondence columns, has led us to submit the question to a few of the most distinguished canonists in both Houses of General Convention, in order to obtain, if possible, some consensus of opinion on the part of canonical experts. To those several gentlemen we addressed the following note:

"Under another cover, I am sending you three marked copies of THE LIVING CHURCH, for the purpose of directing your attention, as one of the recognized canonists of the American Church, to what has there been printed concerning a question which has arisen of practical importance to the Church. The question may thus be stated: At the consecration of a Bishop, not within the Diocese of the Presiding Bishop, but where the Presiding Bishop is present in person, is the ultimate authority as to details of the service vested in (a) the Presiding Bishop, or (b) the Ecclesiastical Authority of the Diocese? In the absence of any competent body to pronounce authoritatively and without litigation upon the subject, and because the Presiding Bishop has stated in THE LIVING CHURCH: "I am no little concerned that such determination may be reached," I venture to invite you, as I am inviting others, to favor us with your opinion for publication, as briefly expressed as may be consistent with clearness, in order that, if possible, a consensus of scholarly opinion may be reached. In doing so we should understand that you are acting wholly unofficially, and the language of the Presiding Bishop will show that he will understand, as certainly will we of THE LIVING CHURCH, that you write wholly impersonally."

In seven replies thus far received, no less than five distinct views of the question are taken.

One, the Bishop of Maryland, agrees with the Presiding

Bishop that he alone, when present, is the ultimate authority.

Two, the Rev. John Fulton, D.D., LL.D., and Mr. Francis A. Lewis, both of Philadelphia, argue that the three Bishops in favor of whom the mandate for consecration is issued, are jointly responsible.

Two, the Bishop of Chicago and the Hon. John H. Stiness, LL.D., Chief Justice of Rhode Island, agree with THE LIVING CHURCH that the Diocesan retains his authority over this, as over any other ecclesiastical function in his Diocese.

One, the Rev. J. Lewis Parks, D.D., believes the rector of the parish has absolute authority in the details of the function.

One, the Bishop of Albany, believes the issue to be one rather within the domain of "courtesy" and "common sense" than of law.

Of these, the opinions of the first two groups are printed in this issue, and those of the authorities comprised within the remaining groups will appear next week.

To each of those who have kindly favored us with his opinion, we beg to extend our sincere thanks. We have not succeeded in establishing a consensus; but we believe that the published opinions will be found helpful. Without again discussing the subject at length, we shall advert to it briefly next week, when the several opinions will all be in the hands of the reader.

THE splendid example of missionary interest and activity set in San Francisco when the first District Missionary Convocation was held, by the coöperation of the Dioceses and Missionary Districts of the Pacific coast, has now been followed in equally splendid fashion in Kansas City. There the large district extending from the Mississippi to the Rockies, exclusive of the Southern tier of states, was the background of locality in which the wholesome attempt was so successfully made to develop missionary interest. Nor could it better be done. The venerable pioneers of the missionary field, among whom the commanding figure of the Presiding Bishop looms up as prince among missionaries, arouse, by their very presence, an enthusiasm for that primary cause of the Church's work, which their presence stands for. Side by side with these stand the younger, but no less ardent, workers in the same cause, lending to the movement the energy of to-day. It was a grand conception and a grand undertaking, admirably carried out.

Here is a new missionary impulse, moving from West to East. We trust that it may become so infectious as to convey the enthusiasm to each of the districts, so that in each may be arranged a similar gathering. Then will be shown in practice, what we have frequently maintained in theory: that our missionary work never will be adequately done, until it is done through the Provincial System.

DR. BRIGGS asks that popular judgment relative to his expressions before the Church Club of New York be suspended pending the publication of his paper. We gladly, for our part, acquiesce. Churchmen everywhere will wish the reverend presbyter to be treated with dignified courtesy and consideration. The reverend presbyter will and ought to be permitted to state his case without pre-judgment.

We only trust Dr. Briggs will appreciate the magnitude of the indictment—not of the Church but solely of *himself*—which would be involved in a statement, if such was made, that he sought, accepted, and received the Church's ordination, taking upon himself the solemn vows of the office and the preliminary subscription, while yet believing that no force whatever was to be attached to those orders other than such as adhered to his former ordination by Presbyterians. The blasphemy that would seem to be involved—mark, we only say *would seem to be*, not pre-judging the case—in such an hypothesis, would constitute a very serious charge.

The Church awaits Dr. Briggs' full explanation. He is not unaware that a very large section of the Church felt his ordination to be a mistake. He cannot have forgotten that his Bishop was very seriously criticised for his own part in the matter. The good faith of the one and the good judgment of the other are together involved.

We shall welcome the full explanation promised.

ANSWERS TO CORRESPONDENTS.

A. L. M.—For suggestive and inexpensive tracts on the Church to be given to college students, we suggest *The Church and Her Ways* (1 ct.), *Elementary Notes on the Church* (2 cts.), *Which Church?* (by the Rev. M. M. Moore) (2 cts.), and there are a number of others of equal excellence. [Continued on Page 401.]

GLEANINGS OF ENGLISH NEWS

In Many and Varied Fields.

A DEACON ABANDONS HIS ORDERS.

London Anniversary to be Commemorated.

LONDON, January 5, 1904.

IT IS surely a healthy sign in the condition of the Church in England, that some at least of her clergy who have apostatized from the Catholic Faith are now being forced to retire from holding office in the Church. The Rev. A. E. Christien, who only last July was ordained to the diaconate by the Bishop of Ripon and licensed to an assistant curacy at Burley parish church, Leeds, while preaching there on Sunday before last, concluded his sermon by announcing his withdrawal from the exercise of his ministry as a deacon in the Church of England. This announcement (says the *Yorkshire Post*) has created little or no surprise in view of a sermon which Mr. Christien preached on Sunday, November 22nd, in the absence of the vicar of the church. In that sermon he expressed his disbelief in miracles in general, and in particular denied the Virgin Birth, the Resurrection, and the Ascension of our Lord Jesus Christ. The vicar of Burley, upon finding that the sermon represented the serious convictions of the preacher, reported the matter to the Church Pastoral Aid Society, who, in consequence, withdrew



ROCHESTER CATHEDRAL.

[See London Letter, January 16.]

their grant towards Mr. Christien's stipend. The vicar also communicated with the Bishop of Ripon, declaring that Mr. Christien had passed a deep affront upon the Faith, and upon the congregation of Burley parish church. To this only a private reply has so far been received. It is quite apparent from a statement made by Mr. Christien, in the course of his sermon on Sunday week, that though he felt morally justified at the time of his ordination six months ago to subscribe to the Catholic Creeds and the Thirty-nine Articles of the English Church, his mind had really for so long a time as the last six years been moving steadily towards loss of faith in Christianity. This apostate deacon is only 24 years of age, and is the son of a Wesleyan Dissenting teacher.

Mr. Beeby, writing both to the *Times* and *Daily Chronicle*, says that the Bishop of Worcester's official action in his case had reference solely to his article in the *Hibbert Journal*, and that said article would never have been written had not Dr. Gore (when a Canon) set forth, in his *Dissertations*, the views he attributed to him in the *Hibbert*. Mr. Beeby, it appears, is a member in good and regular standing of the so-called Churchmen's Union, the *raison d'être* of which is "the Advancement of Liberal Religious Thought."

Archdeacon Wilson of Rochdale, in the Diocese of Manchester, now comes forward to keep company with Dr. Cobb in support of Canon Hensley Henson's protest against the action taken by the Bishop of Worcester in Mr. Beeby's case. He writes to the *Guardian* that he concurs in the reasons given by the Canon; and would further point out that the Bishop appears to draw an untenable distinction between the degrees of latitude of interpretation which are (in the Bishop's own words) "consistent with honor," in the affirmations which clergy are called on to make as to their belief in all the Canonical Scriptures of the Old and New Testaments and in the Creeds respectively. In other words, as the Archdeacon shows, Worcester will allow

his clergy to say, "I believe the Bible because I believe that as a whole it contains and embodies the inspired revelation of God"; but he will not allow his clergy to say, "I believe the Creeds because I believe they as a whole contain and embody the Faith of Christianity."

Canon Beeching of Westminster is now back again as preacher before the Benches of Lincoln's Inn, in succession to the Rev. Dr. Rashdall, Don of New College, Oxford, whose term of office has expired. We may well be thankful that Dr. Rashdall has not been re-appointed to the preachiership at that Inn of Court, for he is quite rationalistic enough in his attitude of mind towards the Faith of the Church to be thoroughly eligible to membership in the "Churchmen's Union"—if not already, indeed, a fellow-member with the Dean of Ripon, Mr. Beeby, and others.

The Living Church Annual, 1904, has reached the *Guardian* office, and this is the comment of the reviewer thereon: "It is a clear and businesslike compilation, and bears encouraging testimony to the vitality and steady progress of our sister Communion."

The MS. of the first book of *Paradise Lost* that has of late been so much *en evidence* in the public press, and now announced to be sold by Messrs. Sotheby, Wilkinson & Hodge, auctioneers, on February 25th, has been closely examined for the purpose of a special article recently appearing in the *Times' Literary Supplement*. It is described as consisting of some 17 pages in the handwriting of a scribe who must have been contemporary with the poet Milton; and is believed, in fact, to be the identical copy licensed for the press by the then Archbishop of Canterbury, Dr. Gilbert Sheldon, for his Grace's *imprimatur* is inscribed on the inside of the first leaf. The Rev. Thomas Tomkyns signs as "Domestic Chaplain" to the Archbishop, and Mr. George Tokefelde as the "Clerk" who made the entry. The writer of this review article re-tells the story in Toland's *Life of Milton*, that Mr. Tomkyns nearly refused to license the poem because of the passage in this first book where Satan is compared to the sun.

Two memorials to the late Dean Stephens, of Winchester have now been erected at Winchester Cathedral. One has taken the form of an altar-shaped tomb, of Pentelicus marble, over his grave in the Water Close; while the other is a brass cross, which has been placed in the floor of the choir and immediately at the foot of the tomb which is traditionally reputed to contain the bones of King William Rufus.

The pulpit presented to Bristol Cathedral by the present Bishop of Hereford, when Canon of Bristol, some 17 years ago, and specially intended for use at evening services in the nave, has now been replaced by a new pulpit, the gift of Mrs. Coleman of Clifton, in memory of her late husband, and was used for the first time on Christmas day. It was designed by the eminent architect, Mr. G. F. Bodley, R.A., and in style is an original adaptation of late Decorated Gothic, being octagonal in form. The materials are stone and marble, and the sides of the octagon are enriched with sculptured panelling, depicting some of the chief scenes in our Saviour's earthly life. The pulpit stands against one of the large nave piers, and the interior is reached by stairs within stone side walls of open work.

The Dean and Chapter of Durham have decided to have the Cathedral organ reconstructed; all the old mechanism to be replaced by the most perfect modern work.

The consecration of Dr. Collins as Bishop of Gibraltar is announced to take place at Westminster Abbey on the Feast of the Conversion of St. Paul. The sermon will be preached by Dr. Mason, Master of Pembroke College, Cambridge, and Canon of Canterbury.

The Bishop of London has arranged to commemorate the 13th centenary of the restoration of the pre-Saxon Bishopric of London under Mellitus in the new English Episcopal Succession, A. D. 604, by what is officially termed a great Thanksgiving Service, to be held in London Cathedral on May 5th at 8 p. m., when the preacher will be the present successor of Mellitus in the see; while on the Sunday following, Rogation Sunday, the Bishop of London desires there shall be services and sermons in connection with the anniversary in all the churches of the Diocese, the collections being for the Bishop of London's Fund. The details of the proposed commemoration function at St. Paul's have not as yet been given out.

Old Rogiet Church, at Severn Tunnel Junction, has just now been reopened, the work of restoring which has happily preserved two curious little drawings over the chancel arch, showing respectively the claws of a lion and the foot of a unicorn.

Lord Tredegar, who largely defrayed the cost of the restoration, in the course of his speech at the luncheon which followed the reopening service, said (to quote from the *Church Times*) he personally had been anxious to preserve those symbolical delineations, and that Archdeacon Bruce had agreed with him in the matter. He had never been able to understand why some people entirely dissent from having anything in the way of pictures or ornaments in churches. He thought every church ought to have a picture of our Saviour and a crucifix, and it had always astonished him why they should be objected to.

On the evening immediately before Christmas Eve, some 200 lay readers of the Diocese of London (among whom were the Earl of Stamford, Chancellor Vernon Smith, and Colonel Everitt) accepted the invitation of their Bishop to supper at Fulham Palace, the Bishops of Kensington and Stepney being also present to assist their chief as host. In the course of the address given by the Bishop in the Palace chapel to the lay readers (which was reported in the *Pall Mall Gazette* on Christmas Eve), his lordship referred, "with emotion," to the present crisis over the Education question, and to the recent action of himself and his brother of Rochester in giving a lead to Churchmen in view of the great educational fight at the coming London County Council election. He also first then announced his scheme for making this next Lent a time of self-denial by all parishes in the Diocese on behalf of Church schools therein. Thirty thousand pounds is required for the schools, which amount the Bishop hopes to receive as the result of the proposed Lenten self-denial.

The momentous issue at stake for London Churchmen at the County Council election in March forms also the main subject matter of the Bishop of London's New Year's address to the people of his Diocese; and therein he again alludes to his decidedly original proposal of calling upon them to observe Lent of 1904 as a period of self-denial especially on behalf of the schools of the Diocese in order that they may come under the administration of the "Education Act" of 1903.

The Bishop of Lincoln (Dr. King) was 74 years of age on the Feast of the Martyrdom of St. Thomas of Canterbury (Dec. 29), and *à propos* thereof, the *Church Times* reproduces from the *St. James' Gazette* the following touching story: "A couple of years ago the Bishop attended a Confirmation at Boston. There he heard of a poor, crippled girl who had been prepared for Confirmation, but could not be brought to the service. Without more ado, despite his three-score and twelve years, and a driving rain and blustering wind, he set out and walked the two miles that separated the cottage of the girl from the church." The service in her bed-room, it was added, lost nothing of its beauty or solemnity because of its mean surroundings.

Messrs. Eyre & Spottiswoode (the King's Printers) have received a letter from Lord Knollys, in which he says he is commanded by the king to express his Majesty's admiration for the copy of "King Edward the Seventh's Book of Common Prayer" which he has received from his printers. His Majesty proposes, he further says, to keep it in the Library at Windsor Castle, and he desires to purchase a copy on paper for the library in Sandringham House.

J. G. HALL.

CHURCH PARTIES IN SOUTH AFRICA.

THE Bishop of St. Andrew's, speaking at the annual evening meeting of the S. P. G., in Exeter Hall, said: "Of all the cruel things that have ever been done under the guidance—I say it deliberately—unknown to the persons who have done them, but done under the secret guidance of him who hates every work that is done for God, nothing could be more cruel and more dastardly than to say, as has often been said, that only one school of thought can have any attention or any sympathy or even any toleration in South Africa. It is not true. In one city where I was staying, the clergyman who was known everywhere as the representative—I abominate all these names—but who was known as the representative of what is called the 'evangelical' side of the Church, laughed at the idea that he was not received and not welcomed and not loved by his Bishop as much as anyone else. God have mercy upon those who—it may be through ignorance, imagining that they are doing God service—are spreading disunion in that part of the one Catholic and Apostolic Church. I wish that I could take them for a moment to one of the chief cities of Natal, and let them see the representative of what is called—I say, again, I abominate the word, but it saves time when you are limited for moments—the representative of the 'High' Church, and the representative of the 'Low' Church, joining together to hire a common hall in which to endeavor to educate their communicants and prepare them for the Mission of 1904."

THE PAST YEAR IN EUROPE REVIEWED.

Mr. Washington Sees Hopeful Indications Both in East and in West.

ABBE LOISY CONDEMNED.

The Bishop-elect of Gibraltar.

PARIS, Dec. 31, 1903.

IN THIS last letter of the year, it may not be irrelevant to throw a glance back on some of the events which have become history in the matter of religious movement on the continent of Europe during the course of the last twelve months. Two events stand out with a certain prominence, and, as they affect both East and West, they are of importance.

The first to which I would allude is the attitude taken up by the Orthodox Greek Church with regard to any *rapprochement* either to the Latins or ourselves. This year has seen an encyclical letter put out by the Patriarch at Constantinople with a view, it will be remembered, of feeling what steps might be taken in that direction by the different Orthodox bodies in common with the Church of Constantinople.

In the West of Europe, the event has been the death of Pope Leo XIII. The strong evidence of desire on the part of the Sacred Congregation to appoint a successor, who might make politics less prominent in his administration, points probably to a very wise course in the economy of the Papacy.

Placing these two signs of the times side by side, one is justified in seeing in them the manifestation of a desire for "something" which, if it be not a defined quantity, still points to a general movement towards amity and good-will that may not be entirely without its Christmas lesson to Christendom. "*Chi va piano va sano.*" The spirit is conciliatory on either side, the more so that it is not tabulated in any special form. It is rather the margin of a large picture that might be painted within the outside framework of Good Intention. In the East it shows the world that Orthodoxy is ever ready to do what it may, when dogma and Church truth are not impinged upon; in the West it proves that the Church is undesirous to hamper religious movements by admixtures of purely secular rights and claims, which might militate against the general influence that the teaching of our Blessed Lord always inculcated: "The things of Caesar for Caesar, those of God for God." Hard enough is the task that Rome has before it, especially when she looks toward France in her Government's attitude and the present treatment of all things religious and sacred.

But none can dispute that from the banks of the Tiber a conciliatory effort is being made for the guidance of Rome's Western children, and we, standing rather apart, may assuredly wish it God-speed. More knowledge of each other, more meetings and conferences of different Catholic bodies, more study of that which each believes are the first methods that may lead on to nearer approach in God's own time. There is a sign of this amongst us here in Paris (I am not at liberty to speak more specifically of it now) which some of us trust to see brought into shape ere long. At any rate, let us hope and pray for the result that all must have at heart—Reunion.

ROME.

The Spanish Court has been engaged in an exchange of communications with the Vatican on the subject of a visit by Alphonso XIII. to the Pope. The manner of the visit seems to have caused to some perplexity. The Vatican has, it appears, made it clearly understood that Pío X. can receive no king of Spain who does not conform to the protocol previously laid down for the visits of all Roman Catholic Sovereigns to Italy.

The fire at the Vatican seems fortunately to have awakened the responsible persons at the Palace to a sense of the risks run by the insecure condition (point of view, fire) of many of their receptacles for the valuable books and artistic treasures under their charge. Measures are being taken to meet this, and not too soon. The Pope is said to be especially anxious on the subject.

The following is a quotation from the London *Standard* of Dec. 19th:

"Cardinal Gotti has handed to the Pope the sum of thirty million lire which he had kept under his charge by order of Leo XIII. A letter accompanied the money, in which the late Pope explained his intention to be that his successor should, for a certain period, be forced, for lack of means, to live quietly and without ostentation."

The *Osservatore* publishes a *Motu Proprio* of the Pope, dated Dec. 18, dealing with the popular Christian action, es-

pecially in Italy. His Holiness, after regretting the differences which have manifested themselves in the leading circles, proceeds to lay down the fundamental principles which should be followed by Catholic action. These principles agree with the instructions given by Pope Leo XIII. in his Encyclical. Christian action, his Holiness says, must take as its basis the principles of Catholic faith and morals, without in any way infringing the immutable rights of private property. Christian democracy must not interfere in politics, nor must it pursue political aims.

The Christian democracy in Italy will take no part in any political action in present circumstances. The Christian democracy and the Catholic press must obey the Bishops and follow their counsels.

The Pope orders his *Motu Proprio* to be placarded at all Roman Catholic clubs and societies, and to be published in the Roman Catholic newspapers, which are enjoined, under pain of excommunication, to observe the principles set forth in it.

FRANCE.

The question of M. l'Abbé Loisy is causing considerable interest. For some time past, Cardinal Richard (Archbishop of Paris) has been occupied in bringing the matter to an issue. It may be remembered that the Abbé at one time seemed disposed, at the expressed wishes of the Holy See, to withdraw his books. But he again began to publish and push forward views tending to discredit the Inspiration of the Bible, and indirectly thus attacked fundamental truths. The Vatican, therefore, has at last spoken. The following is the text of the Pope's condemnation:

"Cardinal Merry del Val, Secretary of State, to the Cardinal Archbishop of Paris:

"By order of the Holy Father, we have to bring to your knowledge the measures which His Holiness has decided to take, regarding the works of the Reverend Alfred Loisy. The salient errors of the writer touch principally: the First Revelation; authenticity of the facts and teaching of the Gospel, the Divinity of Christ, the Resurrection, the divine Institution of the Church, and the Sacraments.

"The Holy Father, feeling deeply the results which the influence of this teaching might have, has caused the said works to be submitted to an exhaustive examination by the Holy Office. This tribunal, after long and careful study, has fully condemned the works of the Abbé Loisy. We are charged to transmit to your Eminence an authentic copy of the document, of which your Eminence will recognize the importance."

The Decree is now signed appointing the Commission which is to study the question of teaching by the Religious congregations. It is shown that in seventy-eight Departments there are 1,058 boys' schools kept by the Christian Brothers. Five hundred and ninety-seven of those establishments could, it is said, be closed immediately, as the public schools could receive the pupils. For the others, provision must be made. With regard to the girls' schools, the reports show that they number 1,822. In 997 cases they could be closed immediately, there being sufficient room in the public schools. Within the last eighteen months, M. Combes has closed no fewer than 10,049 unauthorized schools and branch educational establishments of authorized Congregations. There remain about 1,300 schools of that category in places where there were no other schools to receive the pupils. With the object of completing his work, the Prime Minister has invited the Prefects of the Departments where those establishments are situated to furnish him with information of a similar character to the above.

NEW BISHOP OF GIBRALTAR.

An appointment has been made, to replace the late Dr. Sandford, in the Bishopric of Gibraltar. The Archbishop of Canterbury has nominated to the post, the Rev. W. E. Collins, King's College, London, Professor of Ecclesiastical History.

He is a young man, and was ordained as late as 1890. We are told that his interest in the "Church abroad is keen"; whether the journals, in using this phrase, intend only the Anglo-Saxon branch alone, or of the Church Catholic in its proper and wide sense, does not appear. Let us hope it is both. The *Church Times*, summing up an account of his career, is characteristic:

"Given good health to enable him to stand the incessant travelling, and a sense that he will find in his scattered Diocese English Churchpeople of various views, as well as chaplaincies supported by Evangelical subscribers, Dr. Collins ought to make an excellent Bishop of Gibraltar."

Let us hope that the new Bishop will show the same conciliatory spirit towards the Orthodox Church at large, which his predecessor ever evinced. There is much to be done by a

man of tact and true Catholic spirit, and, far off as the fact of Reunion may yet be, each successive generation in turn may add something to the effort, and forward the cause. He succeeds to the Gibraltar Diocese under very much better conditions than those under which Dr. Sandford found it, both with regard to the efficiency of chaplains under his control, as well as the spirit which exists between Orthodoxy and the Anglican Branch. May he carry out his representative work with as much success and tact as did that truly courteous Bishop and gentleman, whom God has called to his rest, Dr. Sandford. So shall we all wish him God-speed. GEORGE WASHINGTON.

INTER-COMMUNION WITH OLD CATHOLICS IN EUROPE.

BISHOP WEBER (of Bonn) has issued a license to the [Anglican] assistant chaplain at Freiburg in Breisgau to officiate as assistant priest at the Old Catholic Church of St. Ursula there, and Mr. Green is now celebrating from time to time, and taking the "whole duty" in the absence of Stadtpfarrer Dr. Menn.

An application by the Stadtpfarrer for a license for Mr. Green, five years ago, was met with a request for delay, as Bishop Weber was not satisfied with a single precedent for granting it. In 1898 the Rev. H. Meissner, a German-American priest in American orders, had for several years been in charge of an Old Catholic parish in Baden, appointed to it by the late Bishop Reinkens, and is there still. Two years ago, the Rev. G. E. Purucker, subsequently Anglican C.C.C.S. chaplain at Strasburg, was for some months stipendiary curate in the Old Catholic Church in Switzerland, at Zurich. Being made aware of this second precedent, on the authorization of Bishop Herzog (of Berne), Bishop Weber at once issued the license for Freiburg.

On the Sunday next before Advent in this year, the Rev. G. R. Green celebrated High Mass, Dr. Menn assisting, and the Rev. T. Weckerle, Stadtpfarrer of Basel, preaching the sermon—the only instance on record of an act of inter-communion between the Old Catholic Churches of Germany and Switzerland and the Anglican Church.—*The Guardian*.

MISSIONARY BULLETIN.

IN RESPONSE to our letter last month we are glad to say that we now have been informed that fifty-seven Dioceses and Missionary Districts have already made Apportionments to their parishes and missions, or in a few cases have taken other means to secure the quota which has been asked for from them. Doubtless we shall very soon hear from the few Bishops who have not yet sent replies. We have received \$53,193 to January 1st this year, against \$51,615 to same date a year ago, and 964 parishes have been heard from against 921 last year. Still this is a very small number for four months out of the total of over 6,500 parishes and missions in the Church; and a very small amount as compared with the appropriations.

Nine hundred thousand dollars is required to meet all obligations to September 1st, next; \$83,150 in contributions has been received from ALL sources in four months, to January 1st, while the appropriation for the same time have required \$350,000. The next four months should bring into the Treasury the greater part of the \$900,000 asked for, because in May the Board must decide what the next year's pledges or appropriations shall be.

Larger and earlier offerings are, therefore, most essential.

Yours very truly,

GEORGE C. THOMAS,

Treasurer.

ANSWERS TO CORRESPONDENTS.

[Continued from Page 398.]

lence. If you have reason to believe that something more than these leaflets will be read, give Bishop Grafton's *The Church in the New Testament* (5 cts.), and follow up any of these with persons who show interest, with Westcott's *Catholic Principles*.

N.—(1) If a rector votes with the minority of a vestry, and a majority of one is recorded against him, it would not be lawful for him to cast a second vote as presiding officer, thus creating a tie.

(2) A Congregationalist "attending the Episcopal Church and making his communion there," would not thereby become a communicant of the parish.

DR. BRIGGS' POSITION

Discussed in New York and not Elucidated by the Principal.

ENDOWMENT FOR MICHIGAN CITY.

News of the Metropolis.

THE address of the Rev. Dr. Charles A. Briggs before the Church Club remains a topic of much interest with both presbyters and laymen of the Diocese. Open criticism of Professor Briggs is not largely indulged in, however, because most of the clergy take the ground that loyalty to the Diocesan head directly, and through him to the Church, forbids public criticism. The opinion is further expressed that as Professor Briggs' ordination came after much controversy, a controversy which has been quiescent or dead since the ordination, the clergymen of the Diocese should not be the ones to arouse the bitter criticisms of old. Others hold that the time has not yet come to speak openly. One New York clergyman, asking that his name be not used, gave an estimate of Dr. Briggs' position in the Church in the following words:

"Certain men there are who pose as brave and independent. They are brave enough and independent enough to say things that shock the sensibilities of those who belong to the religious bodies whose officers they are, and yet are not brave enough or sufficiently independent to stand alone, when the religious body to which they belong repudiates their views and casts them out. They then take refuge in any friendly haven, without regard to the terms of citizenship of the city to which they flee. Naturally they find themselves as strangers in a strange land.

"Practically it seems this would appear to be the position of Dr. Briggs. He has been forced out by the Presbyterians, and has precipitately fled for refuge to the Episcopal Church. But it is only in the most superficial sense that he is even a naturalized citizen in the community of the Church. The most charitable view that can be taken of Dr. Briggs is that he never understood or comprehended what was meant by the taking of orders in the Church."

Dr. Briggs himself declines to comment upon the matter of his address, beyond saying that he was incorrectly reported. When asked to point out the inaccuracies in the report of his address in *THE LIVING CHURCH*, he said that it would require almost the length of an essay to point out the difference between what he really said and what he was reported as saying. He added that he has not for many years permitted himself to be interviewed for the public press, but inferred that he might in some other way make his position more plain.

The Rev. Dr. Loring W. Batten presided at the 20th anniversary dinner of the Clericus at the New York Athletic Club Monday evening of last week. In his address Dr. Batten said that the Clericus and other Church clubs made it possible for men of widely divergent views to come together and discuss and argue calmly; without the *odium theologicum*. The Rev. Dr. D. Parker Morgan, rector of the Church of the Heavenly Rest, also spoke of the value of the organization and the advantage gained by the members through its discussions. The Rev. Dr. Henry Lubeck spoke, as did the Rev. Dr. George F. Nelson, Archdeacon of New York. The latter appeared in place of Bishop Potter, who is yet unable to leave his house. Dr. Nelson outlined the work which has been accomplished by the Bishop, and referred also to the local work of Bishop Coadjutor-elect Greer and the great promise of future usefulness from the services of the two Bishops. Other speakers were the Rev. Dr. A. S. Lloyd and the Rev. E. Atherton Lyon.

The Clericus owes its origin to a conversation between the Rev. Edward H. Krans and the Rev. Henry C. Mayer in December, 1883. From the beginning it was the purpose to form a small organization of the clergy representing all schools of thought within the Church, for the exchange of views and for mutual improvement. Clericus was formally organized January 29, 1884, at the residence of the Rev. George G. Carter. The membership was at first limited to twenty, but was later increased to thirty, and still later to forty. Meetings were first held twice a month, but are now held monthly.

Bishop White has been in New York for a few weeks for the purpose of raising funds to complete the endowment of the Diocese of Michigan City. Forty thousand dollars is the entire amount sought for, and conditional on the raising of the entire amount, a layman of Bishop White's Diocese has promised to give \$15,000. More than half of the remaining \$25,000 was raised in the Diocese, and the Bishop has been successful in securing a considerable part of the remainder in the vicinity of New York. Two weeks ago he spoke in Orange, before Arch-

deacon Mann's congregation, and last Sunday he was the preacher in Christ Church, Elizabeth.

The memorial window erected in St. Matthew's Church in memory of departed friends, by William H. and Mary E. Hampton, comes from the studios of Messrs. J. & R. Lamb. It is executed in opalescent glass in a rich color scheme of blue and gold. It has a strong western light, and gives a very handsome appearance and enriches the church interior.



MEMORIAL WINDOW,
ST. MATTHEW'S
CHURCH, NEW
YORK.

Many distinguished graduates of Trinity School attended the third alumni banquet on Wednesday evening of last week at the Hotel Vendome. Trinity School has prepared many of the leading business men of New York, as well as a number of Church leaders. Bishop Walker of Western New York presided at the celebration and spoke on the past of the school. Rector Cole, formerly warden of St. Stephen's College, talked of the present work of the institution, and Mr. J. Van Vechten Olcott spoke in behalf of the trustees. There were several other speakers, and altogether there were 110 persons present.

It has been announced by the rector, the Rev. Frank W. Crowder, that the opening of the new church of Christ parish, New Brighton, Staten Island, will occur on the Third Sunday after Epiphany. The rector is to preach at the morning service, and in the evening the Rev.

Dr. William N. Grosvenor, rector of the Church of the Incarnation, New York, will preach.

[BY TELEGRAPH.]

NEW YORK, Jan. 18.—It is authoritatively announced that the Rev. Leighton Parks, D.D., now rector of Emmanuel Church, Boston, has accepted a call to succeed Dr. Greer as rector of St. Bartholomew's Church, New York.

Dr. Parks is of the extreme "Broad" school of thought. He is a native of New York, born Feb. 10, 1852, was ordained deacon in 1876 by Bishop Horatio Potter, and priest in 1878 by Bishop Paddock of Massachusetts. His entire ministry since his ordination to the priesthood has been passed as rector of Emmanuel Church, Boston. He is a D.D. of St. John's College, Annapolis, and of Harvard University.

INQUIRY AS TO DR. BRIGGS' POSITION.

[SPECIAL DISPATCH TO THE LIVING CHURCH.]

NEW YORK, Jan. 19.—Complaint has been lodged with Bishop Potter by the president of the Church Club, Mr. George Macculloch Miller, relative to the expressions of Dr. Briggs before the Church Club as reported last week. Bishop Potter has requested that the paper be submitted to him for consideration. Mr. Miller states that he feels responsible for the appearance of Dr. Briggs before the Club, and hence made the complaint to the Bishop. Dr. Briggs, further interviewed, says his position as stated in THE LIVING CHURCH has been misunderstood because of the incomplete report, and asks that judgment be suspended till his paper has been published. Members of the Club declare the report in THE LIVING CHURCH to be correct so far as they understood Dr. Briggs, but add that the important points were not made in the written paper but in the subsequent discussion, especially in reply to a question by Mr. George Zabriskie. The interest is very considerable. The clergy are saying that the opponents of the ordination of Dr. Briggs are now justified. Presbyterians smile and say it is just as they expected. Dr. Briggs denies any intention of asking admittance to the Church of Rome.

LET NOTHING induce you to turn the eye of faith—even for a passing hour, from the Saviour; while you look at Him you are safe; once turn aside because the cloud is dark, or the wind boisterous: give the reins to a desponding imagination; and the inevitable result will be that you will be separated from Him who alone can be your refuge and your support.

MISSIONARY PROGRESS

As Reported to the Board of Managers.

FUNERAL OF BISHOP INGLE.

AT THE stated meeting of the Board of Managers of Missions held at the Church Missions House, January 12th, the Treasurer reported a decrease in the contributions for General Missions as compared with January 1st a year ago of \$3,078, but said that the deficit could be fully accounted for by a number of offerings received during December of the previous year where nothing to correspond showed in the accounts for this fiscal year, and said: "As they are regular contributors it is probable that the receipt of similar offerings for this year is only delayed." He further stated that, allowing for \$2,400 appropriated for Foreign Missions at the preceding meeting, the grand total of appropriations for the present fiscal year was at date \$802,503. The Treasurer reported that he had been advised by his physician to go abroad for six months, and formally asked for a leave of absence from his duties. Whereupon the request was granted with the earnest hope that his leave of absence would bring the Treasurer back to his duties in his usual vigor and strength.

The Presiding Bishop informed the Board that he had himself taken charge of the Missionary District of Salt Lake, which devolved upon Him by canonical provision, and had deputed the Bishop of Shanghai to take charge of the vacant Missionary District of Hankow.

DISTRICT SECRETARIES.

The following District Secretaries were appointed to fill vacancies: For the Southeast District, the Rev. Churchill Satterlee, rector of Trinity Church, Columbia, S. C.; for the Southwest District, the Rev. Henry D. Aves, LL.D., rector of Christ Church, Houston, Texas; and for the Middle District, the Rev. George C. F. Bratenahl, rector of St. Alban's Church, Washington, D. C.

INDIAN ABUSES.

Acting in accordance with communications from the Bishop of Oklahoma and the Rev. D. A. Sanford, as to alleged abuses in the Indian Service, first brought to notice in the Annual Address of the Bishop of Oklahoma to his Convocation, the Board appointed the Bishop with full power to represent it before the proper authorities at Washington and obtain such relief as he might be able to secure.

PORTO RICO.

The Bishop of Porto Rico was proposing to resign his rectorship of the Church of St. John the Baptist, San Juan, on the first of January, leaving the vestry to supply the vacancy on his nomination but not confining them to it. Needs a man for Vieques at the earliest possible moment. The contract was let in December for the erection of the episcopal residence, which will be paid for out of the money that the Bishop has raised for his Equipment Fund. If he had another missionary at Ponce with the aid of lay readers, two nearby missions could be established and successfully worked. The school at Puerta de Tierra was not a success and Miss Galloway, whose appointment was announced last month, has retired.

HAWAII.

Bishop Restarick arrived at Honolulu December 19th. He found his work going on finely except that the Rev. Mr. Morgan is about to retire for reasons of health. His place at Hilo the Bishop expects to fill by the appointment of the Rev. Mr. Potwine of Oregon.

THE PHILIPPINES.

Three letters came from Bishop Brent while he was temporarily in Manila, speaking very encouragingly of all parts of the work there. Miss Osgood was about returning to the United States to be married, and for the time being her place will be filled by a lady, a kindergartner, who has volunteered for the position. Another worker is needed to aid the Rev. Irving Spencer at Iloilo. The Bishop writes: "Major Edward Davis, who did such earnest work in connection with Honolulu, has started a mission in Zanboanga, and Mr. Spencer writes that a movement is on foot to build a church. Indeed the opportunities in the South for work among the Americans, to say nothing of the work among the stalwart hill tribes, is as hopeful as in the Island of Luzon." The negotiations regarding the purchase of the Augustinian church and convent fell through. The Bishop, however, has secured a new building which he thinks will answer their purposes better. The Rev. Mr. Studley's work among the Chinese is progressing, although as yet small. The Bishop expects to have three ordinations, that of Mr. Studley and two others, in Lent or at Whitsuntide. Writes that six weeks more will bring to an end the work of the Government Commission with regard to the opium traffic, upon which he was appointed. The momentous character of the question has come more clearly before the Commission since they have been in other countries and find how grave a matter it is considered wherever one goes in the Orient. The Bishop was about to erect the Cathedral house, for which money is in hand. Reports approximately 200 communicants, and voluntarily assesses the mission at \$250 on the Apportionment plan. St. Stephen's Church, Manila, has been fully organized as a parish, and there is every prospect of its taking care of the stipend of its clergyman and of most of the incidental expenses.

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District Missionary Convocation at Kansas City.

THE preliminaries to the first session of the Missionary Convocation of the Sixth District were in keeping with the traditions of the West. The Woman's Auxiliary of the Diocese of West Missouri convened in Grace Church during the day, and the Kansas City Church Club entertained the visiting Bishops, clergy, lay delegates, and visiting Churchmen, at an 8 o'clock dinner, plates being arranged for 125 persons.

At 11 A. M., the rector of Grace Church, the Rev. Theodore B. Foster, Bishop Millsbaugh of Kansas, Bishop Atwill of West Missouri, and the Bishop of Missouri, our venerable Presiding Bishop, formed a quiet procession, the first carrying the splendid processional cross of the parish. Bishop Tuttle was celebrant, the Bishop of West Missouri, epistoler, the Bishop of Kansas, gospeller and preacher. A large congregation, including a few of the incoming delegations to the convocation, was present at this solemn service. The sermon struck the key-note for the day, "Accurate Knowledge of Missions the Inspiration to Church Activity, as based on the text: "She hath done what she could."

The addresses of the afternoon following the bountiful luncheon served by the Auxiliary of Grace Church, were made by the Rev. A. B. Clark, a veteran missionary at Rosebud Agency, and an efficient preacher to the Sioux Indians in their own language. Bishop Tuttle followed in his happy vein and in his usual forceful presentation of means and methods of carrying on the missionary work of the Church. Others followed, and the afternoon was profitably employed in these features, and the study of the exhibits supplied in part from the Church Missions House, and the distribution of literature.

The closing hour of the night was occupied by the addresses at the Church Club banquet. The president of the club, Mr. John T. Harding, presided in a graceful manner, and greeted the visitors in a felicitous address. Bishop Atwill made all comers heartily welcome in the name of the Diocese. Bishop Tuttle gave the history of the old Diocese of Missouri from the year 1819, until 1890. His outline was replete with facts, and the thrill of response reflected the great tact and eloquence of this venerated prelate. Surely the presence and utterances of our Presiding Bishop are vital factors in rousing missionary enthusiasm.

"The Mission of the Church Club," was presented by Mr. Frank O. Osborne, of St. Paul, Minn. In voicing the loyal sentiments of well-trained laymen, the speaker emphasized the principles which underlie the organization of the Church Club with its growing association with like clubs in all section of the American Church. Undue parochialism, a false estimate of diocesan limits, and a narrowness of sentiment inconsistent with National Church life and vitality, and a shrinking from world-wide Catholicity, each in turn is dissipated by the fuller development of all phases of Church teaching, so happily furthered by the Church Clubs as centers of social life and the widespread intelligence of Church literature which they foster in every available way.

The best was reserved for the closing address of the day. The Bishop of Colorado held all spell-bound by his eloquence, the beauty of his diction, and the masterly philosophy of his thought. "What shall we do with Church Parties?" throughout its delivery all eyes drank in the magic of the speaker, and spontaneously the uttered sentiment declared the final effort worthy of being enshrined in every heart. The greatness of the Church demanded our utmost loyalty, thoughtful study, and an acknowledgment of the completeness of our Sacred Heritage. Nothing short of the speech entire would do justice to the beloved prelate of the eastern Rocky Mountain Diocese.

THURSDAY, 11 A. M.

In Grace Church the Council began its work by the celebration of the Holy Communion. The vested boy choirs of the city were combined for the occasion. Nine Bishops, fifty clergy, and a like number of choristers, entered singing as a processional, hymn 520. Bishop Atwill was celebrant, Bishop Brewer, epistoler, Bishop Hare, gospeller, with the venerable Bishop of Missouri as preacher.

The text was most apposite to the missionary convocation: "Come over into Macedonia and help us." With great depth of feeling Bishop Tuttle dwelt upon some of his experiences during his thirty-seven years in the episcopate, beginning in Montana, later centered in Salt Lake City, and now with St. Louis as his see city.

At first the cry came from Europe to Asia, but now Europe and America in Apostolic ministry and zeal hold the key to the situation, and to them the East looks for the Good News of our Redemption, and for Gospel Deliverance.

The music was devotional, and up to the high standard attained by the choirs of this city. The large church was pretty well filled at this opening service.

THURSDAY, 2:30 P. M.

As senior Bishop, the Bishop of Missouri presided, and by common consent appointed the Very Rev. Carroll M. Davis, of St. Louis, secretary. The roll was called, and the Convocation was declared opened for business.

The welcome tendered by BISHOP ATWILL bespoke the general interest of Kansas City parishes in making the Convocation the means of great spiritual quickening.

Turning aside from stereotyped forms, the Mayor of the city, the Hon. JAMES A. REED, delivered an address of great force as emphasizing the fruitfulness of good works, and the manifest improvements in the relations of nations, communities and individuals, declaring plainly the true brotherhood of man.

NEWS FROM THE FIELD.

Each session of the conference, morning and afternoon, begins with a hymn and collects.

BISHOP GRAVES, in reporting the district of Laramie, told of the early settlements, the various drawbacks to carrying on business and Church work, the sparseness of population, the migratory nature of the people, growing out of failures in crops, the fewness of large settlements, and many other points which mark his field as most urgently missionary. There are no more residents in his district than when he entered upon his work in 1890. A thousand communicants have left, and yet there has been an encouraging growth from 400 to 2,300. Bishop Graves, at the beginning of his remarks, defined the words "missionary" and "missions," as he would use them, namely, the bringing into the Church of those not of her fold or families, and the organizations thus made of newer accessions to the forces of the Church Militant.

BISHOP BREWER, of Montana, described his large field and gave some statistics of vigorous work, and of the financial methods of the district, the manner of meeting the apportionment of the district, and the gifts that recently came to the district in the erection of two good churches by a devoted widow and her son.

The Rev. ROBERT DOHERTY, D.D., for many years prominent as a devoted priest of the older district of Nebraska and Dakota, later of the Diocese of Nebraska, an earnest and faithful educator at Brownell Hall, but now at Yankton, South Dakota, gave much zest to the conference by his graphic account of the district in which he labors. His wit is delicate but keen, and the forcefulness of his language carries conviction. He showed that the Church work among the whites and Indians was progressing favorably, and declared that the beneficence and controlling power of the Christian faith over the Red Men was greater for good and for peace than the armed soldiery. Thirty years of experience under the leadership of the saintly Clarkson and his successors, as the field has been newly apportioned, has emphasized and classified the views of those who look to the American Church in these missionary districts.

BISHOP GRISWOLD, of Salina, made a forceful address concerning his district, its needs, its homogeneous American population, its rapid growth and development, its future; but the limited time since his consecration—only a year—permitted but few reminiscences. With a body of clergy of which he is proud, a people of energy and awake to the good and beautiful as well as the useful in education, a population bright intellectually and ripe for the enriched and comprehensive worship of the American Church, his district is one of great hopefulness.

FRIDAY, 10 A. M.

During the business half-hour it was voted that the second Annual Conference be held in Omaha in 1905. (At the afternoon session the dates assigned were January 19, 20, 21, and 22.) The Rev. DR. WINCHESTER urged a wider circulation of the *Spirit of Missions*. MR. CLEMENT CHASE, of Omaha, suggested that a good method practically had been to forward a parish list of communicants, usually a printed year book, to the Missions House in New York, marking such names as the sender is led to think might be aroused to an interest in Missions, when samples, blanks, etc., are mailed to all such names, largely increasing the helpfulness of our missionary magazine.

As a program committee for the next Conference in 1905, it was voted, after much discussion as to size of the committee and its distribution, to make the Bishop Coadjutor of Nebraska, chairman, the Secretary of this Conference, the Rev. C. M. Davis, and the deputies to General Convention to be elected by the Diocese of Nebraska in May, such committee on program.

BISHOP EDSALL offered a resolution requesting the Board of Missions to tabulate the offerings in four columns, for the Sunday School, the Auxiliary, the parish, and combined totals. Through this separation it is hoped to be able to show the developments of great interest in each of these factors of missionary giving, and to increase interest in each part.

At the conference, the Bishop of Iowa not being in attendance, the Bishop of Montana acted as chairman. The subject: "Special Needs of Our District," was then presented by the following speakers, Necessity for the Church, Bishop Edsall; Need of Men, and the Kind, the Rev. Dr. Lloyd; How Best to Promote Efficiency.

The Necessity for the Church was forcibly presented by the beloved Bishop of Minnesota. Human needs are great, and the vast

[Continued on Page 407.]

In Whom is Vested the Ultimate Authority at Episcopal Consecrations?

[The question which recently arose, as to whether the details of the function of the Consecration of a Bishop—the ritual, the music, etc.—are determinable by the Presiding Bishop when present personally at such function, or by the Ecclesiastical Authority of the Diocese in which the consecration is held, has been referred to several canonists of distinguished ability in the Church, with the result that the following opinions have been called out in response to our invitation. To each of these writers we beg to express sincere thanks for his attention to our request, and for his attempt to elucidate the subject.—EDITOR L. C.]

I.—VESTED IN THE PRESIDING BISHOP.

OPINION OF THE RT. REV. WM. PARET, D.D., LL.D., BISHOP OF MARYLAND, MEMBER OF THE JOINT COMMISSION ON THE REVISION OF CANONS, AND OF THE COMMITTEE OF CANONS, HOUSE OF BISHOPS.

I HAVE thoughtfully studied the question you put before me, whether the right to control and direct the services at the Consecration of a Bishop rests with the Presiding Bishop, when he is present, or with the Ecclesiastical Authority of the Diocese in which it takes place.

I have not the slightest hesitation in expressing my opinion that in this question Bishop Tuttle is right, and you are not. I cannot find, either in the canons, the rubrics, or the service for the Consecration of a Bishop, anything that gives the Standing Committee any power or right to direct the service, or control it. Grant that that Standing Committee may be the Ecclesiastical Authority, they have no more right as such to control the service at a Consecration, than they have to go into any parish church and tell the rector whether he shall sing or read the Creed. It would, in my opinion, be a great usurpation of power on their part. By common usage, and it seems to me by common sense, the clergyman present who is chief in authority at the service controls the service.

If a Bishop visits one of his churches officially at a visitation, the service is his, and the rector for the time yields to the Bishop. In the Office for Consecration of a Bishop as given in the Prayer Book, the Presiding Bishop, if he be present, is directed and commanded to take the Office. The Service of Holy Communion is said by him, or under his direction. If he chooses to say the Nicene Creed himself, he can, and he can either say it plainly, or sing it, as he thinks fit. If he chooses to assign it to another Bishop he has the right to direct how it shall be said.

It seems to me that the Standing Committee, even if acting as Ecclesiastical Authority, has no right whatever to direct the Presiding Bishop, or the one whom he appoints in his place, as to the way in which he shall officiate. I believe the whole Office is at the discretion of the Bishop.

Yours truly,

Baltimore, Jan. 9, 1904.

WILLIAM PARET,
Bishop of Maryland.

II.—VESTED IN THE THREE DESIGNATED CONSECRATORS

OPINION OF THE REV. JOHN FULTON, D.D., LL.D., EDITOR OF *The Church Standard*, DEPUTY TO GENERAL CONVENTION FROM PENNSYLVANIA.

YOU ask me to give an opinion on a matter concerning which the law of the Church has been variously construed by very distinguished gentlemen. Briefly stated, I understand the question to be this: In whom does the authority reside to direct and control the service in the consecration of a Bishop in particulars which the rubrics leave discretionary, or in which the rubrics themselves are capable of various constructions?

I. In seeking an answer, we must first, I think, refer to the canons.

In Title I., Canon 19, Sections ii. and iii. of the Digest, it is provided that, when a Bishop-elect has signified his acceptance of the office to which he has been chosen, "the Presiding Bishop shall take order for the consecration of said Bishop-elect by himself and two other Bishops, or by any three Bishops to whom he may communicate the testimonials."

I suppose it will be admitted that two official acts are here provided for. The first is to take order for the consecration of the Bishop-elect; the second is to perform the act of consecration as the Ordinal directs. These two are connected, but they are entirely distinct. The former must be performed by the Presiding Bishop; the latter by three Bishops, canonically appointed, of whom the Presiding Bishop may, or may not, be one.

To "take order for the consecration" must, I think, be understood to include the settlement of three particulars, namely, the *time* and *place* of consecration and the *persons* by whom it is to be performed. It is presumed, of course, that the Presiding Bishop will make these arrangements with due regard to the convenience of all parties; but his discretion is definitely limited only by a Standing Order of the House of Bishops which directs that no consecration shall be held in any Diocese without the consent of the diocesan Bishop.

II. When the Presiding Bishop has thus taken order for the consecration, his canonical duty is at an end. If he has chosen to act as one of the three consecrators, he will participate, *as the rubrics*

direct, in the subsequent act of consecration; otherwise that duty will be performed by some other Bishop. Evidently, therefore, we must next look to the rubrics.

1. The first question, it seems to me, is *whether the rubrics confer any exclusive or superior discretionary power upon any one of the three consecrators*. I do not find that they do. If the Presiding Bishop is one of the three, he is directed to take a prominent but definite part in the service; if not, "some other Bishop appointed by the Bishops present" takes that part. I suppose it is hardly necessary to remark that "the Bishops present" must not be understood to mean any Bishops who may choose to be present or happen to be present, but the Bishops for whose presence the Presiding Bishop has canonically taken order, and "by" whom, in pursuance of their canonical appointment, the consecration is to be conducted.

2. In the absence of any canonical or rubrical provision to the contrary, I incline to the opinion that neither the Presiding Bishop, if present, nor any other Bishop appointed to take the chief part in a consecration, is invested with any greater power or discretion—in regard to ceremonial or anything else—than the colleagues with whom he is canonically associated for that occasion. To my own mind it seems clear that the three consecrators are of equal power and authority, that they are jointly appointed to act conjointly in a common function, and that their action upon any doubtful or discretionary matter must be determined by their common judgment, not by the separate judgment or superior authority of any one of them.

I speak with due deference to others when I say that I do not see how that conclusion can be avoided. In the conduct of *any* service, the minister appointed to conduct it must be presumed to have the right to direct how it shall be performed. In this case, not one minister, but a college of three ministers, is appointed to conduct the service; neither in canon nor in rubric is any superior authority conferred upon any one of these three over or apart from the rest; and therefore I cannot see how to avoid the conclusion that whatever discretionary power may be involved in the direction of the service is vested jointly in the three men who are jointly charged with the duty and responsibility of conducting it.

III. In like manner, and always with the greatest deference for the judgment of others, I cannot see any canonical or rubrical ground on which a claim to authority in this matter can be asserted in behalf of any party or person outside of the consecrating Bishops.

1. The service is most distinctly not a *parochial* service; and therefore no parochial officer can have any authoritative voice concerning it. Any parochial minister has a perfect right to refuse to permit it to be performed in his church; but if he consents to have it, he must do so with the distinct understanding that *it is not his service*, and that he has no right to control or direct it in any particular.

2. If the consecration of a Bishop is not a parochial service, neither is it a *diocesan* service. It may be held in any one of sixty Dioceses, but it belongs to none of them. Any diocesan Bishop has a perfect right to say that it shall not be held within his Diocese; but if he consents to have it there, he must do so with the distinct understanding that *it is not his service*; and that he has no right to control or direct it in any particular, unless he is one of the three appointed consecrators.

3. In a vacant Diocese the Standing Committee is, for certain purposes, the Ecclesiastical authority; and as such it is permitted and directed to perform certain administrative duties which are usually done by the Bishop. But I have never heard that a Standing Committee, when acting as the Ecclesiastical Authority of a Diocese, is empowered to do anything that a Bishop, if there were one, could not do. Hence I know of no ground for the opinion that the Standing Committee of a Diocese can ever have a right to control or direct the services at the consecration of a Bishop.

4. I am constrained to believe that this is just as true when a Bishop is consecrated within the boundaries of the Diocese over which he is to preside as if the service were to be held in any other Diocese. The consecration of a Bishop is not a diocesan service. It is a service which no Diocese can perform for itself, and which the whole Church performs for it. There is not one single detail connected with it which the canons or rubrics of the Church in any way commit to the authority or confide to the discretion of the Dioceses. So far as appears from canons and rubrics, everything connected with it is intended to be done, either by the direct authority of the Church itself, or under the official discretion of the Bishops canonically appointed to conduct the service.

IV. To conclude: Wherever discretionary power is lodged in any official person or body of persons, there is always a danger that

it may be unwisely used, and a ten-fold danger that it will be thought to have been so used. Where the convenience and preference of many persons have to be considered, it will often be extremely difficult to satisfy all parties. But a good intention must always be presumed. So here. In taking order for a consecration, the Presiding Bishop, as a matter of course, will as far as possible consult the wishes of the Bishop-elect, of the vacant Diocese, and of the Bishops who are to act as consecrators. In like manner, the consecrating Bishops will endeavor to conform to the lawful customs and wishes of all concerned. If the Presiding Bishop is to be present, his colleagues in the consecration will be predisposed to defer to the judgment and wishes of their official senior; and the Presiding Bishop, on his part, will not arrogate to himself a right to overrule the judgment or to disregard the preferences of his colleagues. All these things ought always to be *presumed*.

But if the question of lawful authority is raised, I am constrained to believe that when any person, or body of persons, is lawfully appointed to perform an official act, that person or body of persons, and no other, is *ipso facto* clothed with all necessary discretion in and for the due and decent performance of that act—always, of course, within the limitations of existing laws.

In the consecration of a Bishop I find the Presiding Bishop authorized and instructed to take order for the time and place of the function, and for the designation of the official persons by whom it is to be performed.

When the officials thus lawfully designated are convened at the appointed time and place for the performance of the act of consecration, I am constrained to think that they, and not any one of them—even if that one were the Presiding Bishop himself—are clothed with joint discretion in the determination of any point of order or propriety which the letter of the law may have left unsettled.

And finally, I do not see how any other person or body of persons can have any legal or canonical right to control or limit the lawful discretion of the consecrators which is implied in the fact of their appointment.

JOHN FULTON.

Philadelphia, Jan. 9, 1904.

OPINION OF FRANCIS A. LEWIS, ESQ., DEPUTY TO GENERAL CONVENTION FROM PENNSYLVANIA, MEMBER OF COMMITTEE ON CANONS, HOUSE OF DEPUTIES.

THE question presented does not appear to me to be a very difficult one from a legal point of view. The Presiding Bishop is to "discharge such duties as may be prescribed by the Constitution and Canons of the General Convention" (Constitution, Art. I., Sec. 3). These are his only duties. One of them is prescribed by Title I, Canon 19, Sec. 3; he is "to take order for the consecration of said Bishop-elect by himself and two other Bishops, or by any three Bishops to whom he may communicate the testimonials." This order must necessarily designate a time and place, as well as the names of the three Bishops. When this has been done, the Presiding Bishop has taken order for the consecration as required by law. His duty is entirely finished. Of course, he may himself be one of the three to do the act, but this is not to be confused with taking order for doing it. They are entirely distinct things. This needs no argument. The Standing Order of the House of Bishops, which has been referred to, has no legal value; it is nothing but an expression of opinion; or because if it pretends to regulate the manner in which the Presiding Bishop shall "take order," it is an attempt upon the part of one House to regulate the performance of a duty imposed by both Houses. This cannot be done. If Congress passes an act imposing a duty upon anyone, the Senate alone cannot regulate the manner in which that duty is to be performed.

On the other hand, what has the Standing Committee to do with it? Absolutely nothing. It is customary, when the episcopate of a Diocese is vacant, to refer to the Standing Committee as the Ecclesiastical Authority. Reference to the canon shows that the Standing Committee is the Ecclesiastical Authority "for all purposes declared in these Canons," and unless the regulation of the service at the consecration of a Bishop is one of the purposes declared in these Canons (which it is not), the Standing Committee has no more to do with it than the Board of Missions has.

Some years ago the President of a Standing Committee undertook to "Enthronize" a Bishop by virtue of the authority committed to him by the Standing Committee. He might as well have claimed the authority to vaccinate him.

Wherein, then, does the power to regulate the service at a consecration reside? Obviously, in the three Bishops appointed by the Presiding Bishop under Canon 19.

If one, three, or a dozen men are appointed by the proper authority to do an act, they are the ones to determine how they will do it. This is handbook law. Of course, they must do it according to law, as set forth in the Prayer Book; they could not, for example, leave out the Gospel or have two Gospels and no Epistle, or omit the Promise of Conformity; but in matters of detail, as in the choice of hymns or whether a certain part of the service be said or sung, in short, as to the general conduct of the service, they, it seems to me, are the only persons having any authority in the premises.

FRANCIS A. LEWIS.

Jan. 13, 1904.

[Concluded next week.]

MISSIONARY PROGRESS.

[Continued from Page 402.]

DEATH AND BURIAL OF BISHOP INGLE.

Letters were submitted from the Bishops in China and Japan and from a number of their missionaries. Bishop Graves' letters of December 15th and 29th were fully occupied with particulars concerning the illness and death of Bishop Ingle. The Bishops in Japan and several of the missionaries, both in China and Japan, wrote feelingly and sympathetically upon the same subject. Two funeral services for Bishop Ingle were held on Thursday, December 10th, one for the Chinese at noon and the other for the foreign residents at 3 P. M. Speaking of the former, Bishop Graves says that that service was the most solemn and affecting sight he had ever seen, adding: "When such a service is possible one might be glad to lay down his life to bring it about, because it means that Christianity is realized." Almost all of the foreigners in Hankow were present at 3 P. M. By request, Dr. Griffith John of the London Mission, the oldest foreign resident of Hankow, and the oldest missionary in Central China, made an address on behalf of the community and of the missionaries of other societies. Bishop Graves followed with a few words on behalf of the Shanghai District and of the Church at home. The interment was in the churchyard of St. John's Church, where those of the mission who died years ago are buried. From the church to the graveyard there was a dense crowd of Chinese on either side of the way. Speaking of Bishop Ingle, he says:

"As priest and as Bishop, his one aim was the salvation of souls. Duty and loyalty were the guiding principles of his life, and he had a loving heart which drew to him all who knew him. I saw Chinese women weeping by the side of the road as the funeral procession passed by, and within and without the mission he was loved with the deepest affection."

Two Bishops, two presbyters, and two laymen were appointed a committee to make arrangements for memorials, that the life and work of the late Bishops Ingle and Leonard be worthily commemorated in the Districts of Hankow and Salt Lake.

CHINA.

The Bishop of Shanghai forwarded an appeal from Dr. W. H. Jefferys with his cordial endorsement, asking whether the Board would allow it to be made to the Church, and hoping that it would be promptly responded to. The new Hospital building of St. Luke's was given by an individual who does not wish to be known. It is nearing completion, and will just about double the size and efficiency of the institution. They have done what they could towards the equipment and furnishing of it, parts of it, including the operating room and the chapel, having been guaranteed as memorials by friends in America, but there remains a large part of the furnishings for which the funds are as yet altogether insufficient. The Board adopted a resolution ordering this appeal to be sent forth with its own endorsement as well as the Bishop's.

A full account was received of the recent very satisfactory conference of foreign workers in the Missionary District of Hankow where Bishop Ingle himself preached the opening sermon; this being his last official act. The Rev. L. H. Roots wrote that nothing since he came to China has given him such confidence in the stability and power of their native workers as these meetings have done, and he is sure that there will be a marked advance in the character of the work of the future. There were thirteen of their own (Hankow) native clergymen present. The Rev. Dr. F. L. H. Pott and wife, accompanied by two of their children, and the Rev. Arthur S. Mann, sailed from San Francisco by the steamer *Siberia* for Shanghai on the 7th inst.

Announcement was made that just before Christmas, the Treasurer had received a check for \$5,600 from a member of St. James' Church, New York City, to build a church, schoolhouse, and parish house at Wuhu, China, in memory of the Rev. Dr. E. Walpole Warren, the late rector, and that the fact of the gift was cabled immediately to the Rev. F. E. Lund and remittance made.

JAPAN.

Bishop McKim writes that through the kind offices of Lady Macdonald, wife of the British Minister in Japan, 3,000 yen, say \$1,500, has been given to St. Luke's Hospital, Tokyo. Two-thirds of this was given by an American lady and the remainder came from a concert at the British Legation. The money will be expended in building a small ward for infectious diseases.

Provision was made, at the request of the Bishop of Kyoto, for the salaries of two ladies employed in the field who are filling important positions, one of whom has done so for several years, and an appropriation was granted to enable the Kyoto District to pay the same salaries to native workers as is established in the Tokyo schedule.

RESIGNATION OF DR. GREER.

The Rev. Dr. Greer, in view of his approaching consecration to the episcopate, has resigned his membership in the Board, which resignation was regretfully accepted with an expression of best wishes for him in the great work which he is to undertake as Bishop Coadjutor of New York.

It was reported that the books and accounts of the Treasurer had been examined to the first instant, and had been certified to be correct.

The Syrian Church of Malabar.

By E. M. PHILIP, Secretary to the Most Rev. Mar Dionysius, Syrian Metropolitan of Malabar.

Written under the direction of the Most Rev., the Metropolitan.

IV.—RITUALS.—Continued.

ALL sins are believed to be forgiven by God's grace, through Christ's atoning blood shed on the Calvary, provided the sinner trusts in Christ in true repentance. Free will in man is acknowledged, but not predestination in its literal sense. God does not predestine any man for salvation or damnation, which is the reward of his own works, dictated by his free will. However, God foreknows every man's destiny, and by this foreknowledge, He sometimes separates certain persons for special works and glory. In the matter of justification, faith without works, and works without faith, are both condemned. Man is justified not merely by faith without works, or works without faith, or by the free gift of God's grace alone, but by faith accompanied by works through God's grace.

The Apostles' Creed and the Athanasian Creed are not known to the Syrians. But there is nothing objectionable in them, except the clause in the latter indicating a double procession of the Holy Ghost.

Incense and lighted candles are used in almost every service, and more particularly in the celebration of the Holy Eucharist. In large parishes, the Sacrament is reserved for the communion of the sick in case of sudden call. This is especially the case during the Lent, when the celebration of the Eucharist is not allowed except on Sundays and Saturdays, and a few other prescribed days. Communion without fast is allowed only to those who are under severe ailment.

There are certain other ceremonies which deserve notice. During the Christmas night, there is the custom of making a bonfire and a procession around it, chanting praises including the song of the Angels. On the day of the Epiphany, the baptism of our Lord is commemorated by a special service in which water is blessed. Everyone present in the church drinks a few drops of this blessed water. On the opening day of the Lent, priests and people assemble in churches, and after the usual morning prayer of the day, a special service is held for forgiveness of sins and the peace of the Church and the congregation. In the course of service, the officiating priest solemnly asks the congregation to forgive him, if he has offended any of them in any way. The congregation in return makes a similar request to the priest and between themselves, and then they kiss the hand of the priest and embrace one another. This is a most solemn and awe-inspiring occasion, when most people, under the influence of the priest's exhortation and carried away by the sacred association of the day, freely and fully forgive and forget all kinds of feuds and quarrels.

The special ceremony of the Palm Sunday consists of the blessing of the leaves of the cocoanut palms, and a procession around the church building, every person holding the consecrated leaves in imitation of the children of Jerusalem. The days of the Passion Week are indeed very sacred to every Syrian. The services of these days consist of long and very tedious prayers and reading of lessons from the Bible in the morning, the midday, and the evening. On Maundy Thursday, all Syrians, men, women, and even children, are admitted to the Holy Communion. Washing of feet by Bishops is a peculiar ceremony of this day in churches where they officiate. "The adoration of the cross" is a special ceremony of the Good

Friday. The services of this day begin at about 10 A. M. and continue almost uninterruptedly up to 4 P. M., the whole congregation fasting till the close of the service. The kissing of the cross and drinking of bitter vinegar are the ceremonial parts of the service.

The Easter day is the greatest day of rejoicing among the Syrians. The service of the day commences at about 2 A. M. After the usual prayers, commemorative of the resurrection of our Lord, a procession goes round the church building accompanied with fireworks and illuminations. A peculiar feature of the services of the Passion Week is that they contain no invocation of the Virgin Mary and Saints. In fact, it is forbidden during this week unless the Feast of Annunciation falls in it. But it is resumed on the Easter day.

The period between the Easter and the Whitsunday is the season of the blessing of houses. Every dwelling house is visited by the parish priest, who blesses them with the sign of the cross and offers special prayers for the happiness of the inmates.

On Whitsunday, there is a long service in three parts, addressed individually to God the Father, the Son, and the Holy Ghost, praying for the gift of the Holy Ghost.

Agape, or the love feast of the Apostolic age, is still in vogue among the Syrians. This probably affords a proof to the Apostolic origin of the Church.

The Holy Bible commands the highest respect in this Church, and is acknowledged as the chief authority in all doctrinal questions. No service is complete without reading lessons from it. On important occasions, six lessons are read; three from the Old Testament and three from the New. The Pentateuch, the historical books, and the Prophets, form subjects of each Old Testament lesson, while in the New Testament, the lessons are: one from the Catholic Epistles or the Acts, another from the Pauline Epistles, and the third from one of the Gospels, the last being always read with incense and lighted tapers. The so-called apocryphal books are recognized as inspired writings, but not the book of Revelation. The study of the Bible by laymen is encouraged, but not its private interpretation, except on the basis of Christian antiquity.

Though Syriac is the sacred language of the Church, all public prayers in the service are now generally read in the vernacular. But the study of Syriac by clergymen is compulsory.

A short description of the sacerdotal vestments of the Syrian Church will not, I hope, be out of place here. The following vestments are common to all ranks above deacons:

(1) A white robe corresponding to the alb of the Church of Rome or to the surplice of the English Church, but with narrower sleeves.

(2) A stole* made in one piece with a hole at one end for the head to pass through.

(3) A girdle.

* From the description, we suspect a chasuble is here referred to, rather than a stole.—EDITOR L. C.



THE PROCESSION INTRODUCTORY TO HOLY COMMUNION.
OLD SYRIAN CHURCH, KOTTAYAM, SOUTH INDIA.

(4) Sleeves or maniples, made to fit pretty close to the arms.

(5) A cope made of rich damask or gold cloth.

In addition to the above, Bishops and Patriarchs have a head-dress covering the head and cheeks, and a stole in one piece with a hole in the centre for the head to pass through, so that it reaches to the feet both on the front and the back sides over the cope. Besides these vestments, they have to wear a cross suspended on the neck and another held in hand to bless with. The crozier is generally carried by one of the priests. When fully dressed, priests are supposed to represent two-winged angels, and Bishops, six-winged seraphim.

I have finished describing almost all points of doctrine and ritual that are in vogue in the Syrian Church, and I believe my readers will admit their Catholicity and orthodoxy. The only point on which a Western divine can advance any objection to reunion is the attitude of the Syrians towards the Council of Chalcedon. But I have shown in one of my previous letters that this was the result of misunderstanding on both sides which could have been averted by mutual explanations and close study of each other's position. As far as the Malabar Church is concerned, the representatives of the Western Christendom always presented obstacles to any consideration of reunion. The Church of Rome, with which the Syrians first came in contact, vigorously maintained a hostile attitude. But a better understanding would have been arrived at, when the C. M. S. missionaries worked among the Syrians. My next letter will show that these representatives of the West "looked upon the Syrians as superstitious formalists and idolators." Instead of giving an opportunity to explain away the supposed differences and of trying to accomplish that visible union of the Christendom for which our Blessed Lord earnestly prayed on the eve of His sufferings, they sowed the seed of disruption and widened the gulf by misrepresenting and aggravating the seeming differences in unimportant rituals and customs; and it is very painful to remark that they still continue to do so, by indulging in a system of proselytizing among the Syrians. But what these missionaries failed to accomplish directly is, however, being carried out gradually and indirectly by the divines of the High Church party in England and America, through their theological publications. A conviction is now gaining ground in the minds of educated Syrians that the creed, doctrines, and rituals of the Church of England, represented by the Catholic party, bear a favorable comparison with those of the Syrian Church, and that, had this field been first occupied by the "Society for the Propagation of the Gospel," there would never have arisen any occasion for an unpleasant rupture, mutual inter-communion would have been an accomplished fact long ago, and both Churches could unanimously have worked for the conversion of the heathen, with far better results. However, it must be observed that in the eyes of the mass of Syrians, the Protestant missionaries of the C. M. S., working in their midst, represent the whole Church of England, and indeed the English nation in general, and hence it is very difficult for them to conceive the Catholic aspect of that Church, or to compromise her doctrines and rituals with their own. But it is earnestly hoped that the spread of English education, and along with it that of theological publications of the Catholic divines of England and America, will gradually help to bring about the desired effect.

[To be continued.]

DISTRICT MISSIONARY CONVOCATION AT KANSAS CITY.

[Continued from Page 403.]

neglect of spiritual concerns, with the incomplete forms and conflicting claims arising on all sides, have led multitudes to consider the attitude of the American Church towards supplying those needs out of the Treasure-House which its Apostolic heritage holds in trust for all people. At no time in the history of the Church in this country has there been such a hungering for the spiritual nourishment as received in the sacramental system, the completeness of the Church's system of training in religious knowledge, and in its complete working organism in every section over which the Cross floats in sovereignty. The Church through its offices, services, sacraments, and organization responds joyfully to the call. Church people who enjoy these precious privileges should gladly join prayer and effort not only to make the missionary activities of the Church commensurate with the confessed needs and exigencies, but to be wide-awake to every possible opportunity to arouse the careless and indifferent. To answer the almost despairing cry of humanity, the Church in its missionary capacity uses its best literature, the Book of Common Prayer, the *Spirit of Missions*, the word spoken by consecrated and ordained messengers, and by its holy fellowship with the Catholic and Apostolic body who learned of Christ the "things pertaining to the kingdom." The supply in the Church can meet every need.

The Rev. Dr. LLOYD set forth clearly the kind of men needed

in the missionary work of the Church, and the necessity of due preparation for that holy calling, seeking the boys who have the traits and talents that would otherwise be drawn into commerce, the professions, or to some industrial pursuit. "Western men for Western Fields; and Eastern Men for Eastern Fields," might be counted an aphorism of the splendid address. The enlarged conception that the ministry in its mission work demands the highest culture, the deepest spirituality, the breadth of research and acquaintance with the world and men, and, paramount to all, the consecration of Christian manhood to the ministry; coördinately the like intelligence and devotion on the part of the loyal laity. "Non-efficiency: starved out in the West, gone to the East," although not his words, pointed one of his statements, and forces the thought: Let us seek the best development of manhood and womanhood in all our missionary efforts. The conference responded AMEN.

The Rev. F. F. KRAMER, Ph.D., of All Saints' parish, Denver, set forth his thoughts on "How best to promote Efficiency." One of his best points was, that every newly made priest should serve under his Bishop at least five years, wherever the Bishop might send him. That the Bishops should have power of mission to cover this period, and that loyalty and obedience should characterize every clergyman in his relations to the episcopate, and thus to the Diocese and the whole American Church.

With emphasis on this as one fundamental, a unified clergy under the diocesan leadership, a like unity of effort and helpfulness would make the parishes and missions strong centers for reaching the mass of people who know the Church or the Gospel of our Blessed Lord.

[Concluded next week.]

AN EPIPHANY MESSAGE.

Once again I had read the glad story, the tale that will never grow old, Of the Wise Men who brought to the Saviour their gifts of myrrh, incense, and gold.

As I pondered the lesson it taught me on this glad Epiphany night, On a sudden I looked to the heavens and saw there a wonderful light.

All the stars in the heavens were shining—a multitude no man could know— And it seemed that the brightest among them was marshalling them in a row.

Then they moved thro' the heavens and sang loud their hymns of glad tidings to earth, And they travelled o'er lands robed in darkness, and sang of the dear Saviour's birth.

As I gazed on that light far above me, I thought of the poor souls below Who knew nothing of Christ and His kingdom—whose hearts were bowed down with their woe—

Who looked not up to see the stars shining nor heard the glad songs that they sang,

Though they twinkled and gleamed in their brightness, and clear through the heavens they rang.

Then I knew the Epiphany tidings the stars had unfolded to me:—

That the light would soon shine out of darkness if we might God's messengers be.

If our lamps before men be kept burning and filled with the oil of our love,

All the souls that in darkness are lying would learn of the dear Christ above.

MADGE M. BURNHAM.

UNANSWERED YET.

A PLEA FOR MISSIONS.

Unanswered yet! That pleading cry Which centuries long has stirred the air, A cry from souls in darkness bound, For help they lift the piteous prayer.

Where silver seas gleam in the sun Where mountain fastnesses uprear, Where tropic winds rich fragrance waft, Where snow-wastes dazzle, bleak and drear.

From zones all radiant with the hues Of bird and flower and flame-tipped peaks, From poles, storm-swept and glacier-crowned, The sound of many voices breaks.

O bring us light, we faint, we die; Life ends for us without one gleam Of that dear cross whereon Christ died, That He might all the world redeem.

Do you not hear them as they pray For tidings of the Prince of Peace, For rescue from the sin-cursed way, For knowledge of their soul's release?

O Christian, canst thou falter yet When every sun that sets goes down Upon a world, half-consecrate, Groping toward the Truth, alone?

Uplift the cross until its beams O'er all the world in glory shine, Proclaiming unto famished souls The story of the Love Divine.

LINDA M. DUVAL.

FROM A TRAVELLER ABROAD.

PENSIONE MARLEY,
via Boncompagni 37, Rome.

DEAR LIVING CHURCH:—I always thought that the tall, wedge-like spires of Lucerne Cathedral were ugly and inappropriate until I saw them closely. Now I think them most appropriate. What a change is Switzerland after France! There is something of the French vivacity in these parts, but a good deal more of German solidity. The Swiss seem to be the most inoffensively self-satisfied people in the world. And they also try to make things agreeable to the omnipresent traveller. The great charm of Switzerland lies in the fact that you can see every variety of scenery in a very small extent of country. In ten hours one can traverse Switzerland from one end to the other. The Governmental Railway does all it can to encourage travel. For seven dollars you can travel on any or all the lines for two weeks. And you can see a good deal of Switzerland in that time. Lucerne is a splendid modern town on the shore of the lake of the four Cantons. I soon found the American church, which is called there the Christus Kirche. The Old Catholics share it with us. By the by, to whom it may interest, the Old Catholics are called Catholics in Switzerland, and those in communion with the see of Rome are called Roman Catholics. This information came from an R. C. "We like to have the Old Catholics," said my informant, "because when the priest bears too heavily on us, we tell him we will join the Old Catholics." Knowing the Swiss nature, I should think this extremely probable. The Cathedral has a very large organ, which was completely modernized (as a notice on the door informed me) in 1862. I deeply regret that I did not hear this completely modernized instrument. They say that the diapasons and general "hue-work" are very fine. It is interesting to travel southward and watch the country gradually merge into Italy. Much of Southern Switzerland is very Italian, but all the people I met in these parts spoke French, German, and Italian, as occasion prompted. However, when we arrived at Chiasso everything became pretty thoroughly Italian. The custom house regulations are an intolerable nuisance, but not quite as bad as those at the port of New York. Some people may not know that every French and Italian town has a little custom house on its own account. When you buy a basket of fruit outside the walls of Paris or Rome, your carriage stops at the city gate, and an official appears to collect the *octroi*. It varies from ten to thirty per cent. on the article.

When you get to Italy you find Italian Catholicism in all its strength. Among the peasantry the women are devotees, and the men are moderately religious. In the upper classes it is the exception to find a man who is a devoted Catholic. The high ecclesiastical authorities think but little of what they regard as the fierce Gothic Catholicism of the Germans, and indeed the French. France is the oldest daughter of the Holy See, and Lourdes is an enormous contributor to the revenues of the Holy Father. I prefer the French clergy, however, especially the country ones. They are quite a different class of men to what one finds in the land of the Vatican. They look less worldly, and are better educated. In France the people have sometimes an opportunity to hear a mass, but in Italy I have always found a second priest who says the Rosary with all his might. From an economic point of view this may be excellent. The participators in the Mass get the benefits of the Rosary and the Mass at one and the same time. However, from a personal, and I may say, Gothic point of view, it is to me detestable. The churches in Rome resemble palaces. They are gorgeous with gilt altars of the rococo style, and the ceilings often suggest a ballroom. St. Peter's is the worst and most disappointing of all. One never hears a good service, such as can be heard all the year round in St. Paul's Cathedral, London. There is not a decent organ in the building, but there are five small ones. In the tribune one can witness any morning about twenty priests saying the offices *ensemble*. It is most spiritless and non-religious, but is said at a great speed. There is one corpulent Father who fascinates me by the quantity of snuff he takes. Some of the others inhale the fragrant powder, but in far less quantity. On week-days the churches seem very deserted; one sees only some visitors, generally with guide-book in hand, and a few beggars. The picture of Roman Catholicism is as depressing as it well can be. The churches are nearly all very dirty, in spite of the notice, "*E preghiere a non sputare*." This disgusting habit is prevalent all over Italy, and sometimes practised by those who look as if they knew better. What it does in the way of spread-

ing tuberculosis is incalculable. Rome abounds with beautiful fountains. The modern streets are finely maintained, and paved with hard limestone, cut in the shape of pyramids, the base of each being four inches square. These are inserted apex downwards in the ground, and make a clean and hard street. Rubber-tired vehicles are not in vogue, however, as in Paris or London, and the noise of the traffic is great, coupled as it is with the street cries and loud talking of the Italian peasantry. As a people they love noise—and they certainly make it. Almost every morning, between 4:30 and 5 A. M., I hear the immense two-wheeled carts go by, and the rattle on the stones and the shrieking conversation of the drivers effectually banish sleep. However, one gets used to it. I often wonder how Queen Margherita, the queen-mother, whose palace a block away I can see plainly from my window, with the colossal marble statues on the roof—well, I wonder how she sleeps. Perhaps she has also got used to it. By the by, she is very much beloved and admired in Italy, as also are the King and Queen. Since Rome was taken from the Popes, everything has seemed to change for the better. For instance, there is now a fine sewerage system, and in consequence the Roman fever is a thing of the past. Under the Popes one cannot say that there was a bad sewerage system, because there was none at all. The streets served as sewers.

One thinks of Rome with mixed sensations. It is essentially a place one has to get used to. To revere it as a religious centre one has to be a certain kind of Roman Catholic. For my taste, the fairest and brightest bloom of the Church is in the United States. And strangest of all, the American R. C.s are not loved in Rome. If one would revere Rome as an antiquarian centre there are the ever unfolding archaeological delights of the Forum. It is a glorious spot. I spent a quiet Sunday afternoon there a few days ago, and the charm will, I hope, long remain with me. If one would view Rome as a social centre (and as such it is vast and most interesting), he must spend a long time in the old city. The church that I have had charge of is on the Via Nazionale, the most modern and cosmopolitan of all the streets here. The church itself is perhaps Street's best work, and it is as impressive and creditable as any American church I ever saw. The interior, with its pillars of the most costly marble, its mosaics done by Venetian workmen is to me the most satisfactory that I can think of. The Burne-Jones mosaics are a never-ending delight. The most delightful of the three series is perhaps that of the Annunciation. The angel looks as if it were just in the act of descending. There are no spread wings, but it is just descending, wrapped in long, trailing garments, and the Blessed Virgin with a most beautiful face, is rising to receive his greeting. In another arch, for there are three high screens in the sacristy (I don't know whether screens is the right name, and rather think it is not), there is depicted the Saviour stretched on the tree of Life, not so much as a sufferer, but as a Benignant One who would draw all men to Him. The altar is a dream of delicate mosaic beauty, behind it is the Bishop's chair in equally beautiful work, and the circular basilica-like tribune is adorned with alternate mosaics and matched panels of the rarest tinted marbles. There is a noble organ, built by the late Hilborne Roosevelt, and almost the finest in Italy. The church owes its beauty to the rector, Dr. R. J. Nevin, who has artistic tastes developed to a very high degree, and whose house—that is, the rectory—resembles a museum of sacred and antique art. The pulpit and lecturn are both architectural features of the chancel, and built according to the best traditions of sacred art. The altar has two handsome but modest candlesticks, and an equally good but not over ornate cross in the centre.

One day we drove out on the solemn Appian Way as far as the Catacombs of St. Calixtus. Of course we did not see the whole eleven miles of galleries, or whatever the length is, but we saw enough of this abode of the dead of the early Christians and the rude but impressive inscriptions and drawings, the Fish, Chi Rho, etc. The good-natured monk rather amused me with his explanation of the Greek inscriptions. "Greek was the language of the people and Latin that of the Church." I could not help smiling at the idea of a Latin Mass book in the first century. In fact, I doubt if they had any book at all. On another occasion I was in St. Clement's, and was charmed with the antique ambos, and the general arrangements so suggestive of the earliest liturgies. There is a church on the floor below from which the ambos and altar were moved to the upper church by Pope Damasus. This is very antique and full of early Christian inscriptions. There is yet a third building below,

the house of St. Clement; but this is submerged with water—like St. Clement himself, I fancy, who was thrown into the sea; but for this tradition I will not vouch.

The Mamertine Prison, underneath the Capitol, is a melancholy place—a veritable underground dungeon. Here perished Jugurtha, a prisoner in the triumphal entry of Scipio Africanus. Cataline was strangled here, I think. There is an arrangement of rings fixed in staples, through which a rope being passed, the strangling became an easy matter. Here also, St. Paul was for a time imprisoned, and also St. Peter, they say, but one is skeptical when he hears things attributed to St. Peter. It is an awful and dreary place. Jugurtha called it a bath of ice when he was let down into it to starve to death in the darkness. It suggests "man's inhumanity to man," and one can almost imagine it peopled with the dim ghosts of the miserable years long flown by.

Outside the city we strolled one afternoon to the traditional scene of St. Paul's martyrdom. He was kept in a wretched cell, and just outside suffered death by decapitation. A marble pillar marks the spot. Unfortunately there was a miracle in connection with it. When the rough soldier threw away the head after severing the neck with his sword, the head bounded three times, and at each bound a spring burst forth. The place is called the Church of the Three Fountains. It made one stop and think—as such places do. It is with a shiver of pity and a prayer for his refreshment, that one views the place where William Laud was beheaded—outside the tower of London. Something of the same feeling came over me when I was in Savonarola's cell in Florence, and afterwards at the spot in the market-place where he was burned to death. And they say the Church talks of canonizing him!

C. EDWARD ROBERTS.

THE NEED OF MEN FOR THE MINISTRY.

BY THE REV. SELDEN PEABODY DELANY.

MORE men, and men of the right kind, for the ministry, is the supreme need of the Church to-day. From every direction comes the cry for more men. The foreign mission field needs them—in China, in Japan, in the Philippines, in the Hawaiian Islands. The domestic mission field needs them; all our Dioceses west of the Alleghenies have work waiting for hundreds of priests, if they could be found. Large city parishes are constantly looking for the right kind of men for curates, and most of them look in vain. It is not the lack of money but the lack of men that is the real obstacle to the extension of the Episcopal Church in America to-day. If the men were on hand for the work, the money would soon be forthcoming.

Therefore the great question that demands an answer is, How may more young men be attracted to the ministry of the Church? This seems the better way to put the question, rather than, Why do not more men choose the ministry as a profession? We may find out why many young men do not choose the ministry, without finding out at all why some young men do, and how that number may be increased. Many men do not seek the ministry because of the desire to get rich, or to live an easy, self-indulgent life; or because of the fancied restrictions entrance to the ministry might put upon their intellect; or because they are bewildered by the divisions of Christendom, and are too lazy to search for the true religion. But their foolishness does not help us nor suggest any answer to the questions, Why does the ministry attract men at all? and, How may more young men be attracted to the ministry of the Church?

We might speculate upon the matter in a broad way, and generalize as to causes and results. But it seems more direct to deal with the problem at close range—to examine the conditions in a parish rather than in the whole Church. Why does this boy who has grown up in the parish feel attracted to the ministry? Why does that boy who has just left one of the sects to be confirmed shock his friends and his family by asking to be made a postulant for orders in the much hated Episcopal Church? Is it not because they have had before their eyes in their parish priest an ideal that appeals to them and attracts them? Of course, the call really comes from God, but the point is, does not God usually act through His most faithful priests in calling men to the priesthood? The writer has in mind a parish in a large city, which has long been blessed with the labors of a priest of unusually high ideals, spiritual temper, and self-sacrificing zeal. In this parish, for many years, the

number of young men who sought Holy Orders was equal to the number in all the other parishes in that city combined.

Now what kind of a priest is it that appeals most strongly to boys and young men, and sets before them ideals that the most high-minded and generous among them will revere? Is it the clerical man of the world, or the priest? Is it the sleek, well-groomed, fashionable clergyman, or the rough, vigorous ascetic? Is it the ambitious man who is always seeking a larger parish and a higher salary, or the man who is content to follow in his Master's footsteps and be poor? Is it the man who spends his mornings over his pipe and the newspaper, or the man who keeps his mind keen and open by daily reading and study? Is it the society parson, who is so popular with the ladies, and is always to be found at afternoon teas, the theatre, and the ball-room, or the priest who takes an interest in the men and has made every boy in the parish his friend? Is it the luxurious, self-indulgent rector, or the zealous, self-denying missionary? Surely there can be no difference of opinion as to how these questions should be answered. As soon as we face the issue squarely, there can be no doubt what kind of priests we ought to have if more young men are to be drawn toward the sacred ministry of the Church.

So then, if this line of reasoning is valid, what we most need in the Episcopal Church to-day, if more young men are to be attracted to the priesthood, is the deeper sanctification of the clergy. Unfortunately the tendency in many quarters is very much in the other direction; and this tendency is accelerated by the growth of materialistic standards in our national life. Bishop Hare, in his address before the recent Missionary Council at Washington, made an acute and amusing comment on the present tendency of clerical life. He said the young clergy seem to tend uniformly to settle down into parishes, rectories, and married life. They reminded him of the streams of molten iron pouring forth from the furnace in a great foundry, and running along grooves and settling down into cold, hard moulds, known as "pig-iron."

Fortunately there are some signs of a tendency in the opposite direction. There are priests in every corner of the land who are heeding the Master's call to leave all and follow Him. Then, too, there are hopeful signs in the development of religious orders for men. Furthermore, under the direction of the religious orders, there are various associations of priests, the object of which is to raise the standards of priestly life in our communion. Among these may be mentioned the Congregation of the Companions of the Holy Saviour (C.S.S.S.), numbering now some thirty priests, all of whom are celibates and keep a strict rule of devotion and discipline; the Society of the Oblates of Mount Calvary (O.M.C.), numbering seventeen, with a similar rule and requirements; the Priests Associate of the Order of the Holy Cross, numbering twenty-seven; and the Priests Associate of the Society of Saint John the Evangelist, who are not necessarily celibates, but keep a similar rule of life. Another hopeful sign is that retreats for the clergy are becoming more frequent and more largely attended. Many a priest is thereby converted to God, and many others are sent back to their work with higher ideals and renewed zeal. If every Diocese had an annual retreat for its clergy, and the Bishops required their clergy to attend, the results in the extension of God's Kingdom would be incalculable.

When more of our priests become converted men, our seminaries will be full to overflowing, and will send forth an ever-increasing band of zealous missionaries to do the great work God has set before us.

EPITOMIZED.

A CERTAIN rector asked a very small boy in the Sunday school whether he could repeat the Commandments.

"Yes," he said.

Rector: "Well, begin."

Small Boy (meditatively): "Thou shalt not."

Rector: "Yes, most of them begin that way."

Small Boy: "Thou shalt not, thou shalt not, thou shalt——"

Rector: "Go on."

Small Boy: "Thou shalt not, thou shalt not, thou—— (desperately, in a burst of resentment) 'Thou shalt not bozzor me!'"

This seems to us an apt epitome of the religious attitude of many larger than that very small boy. Yes, they say, they know God's commandments. But if you press the matter, all they know is "Thou shalt not"; and if you press harder still they make the matter personal and say, as did the very small boy, though in different language: "Thou shalt not bother me."

Helps on the Sunday School Lessons

Joint Diocesan Series.

SUBJECT—"The Church of the Apostolic Days."
Part I.

By the Rev. ELMER E. LOFSTROM.

ST. STEPHEN THE FIRST CHRISTIAN MARTYR.

FOR SEPTUAGESIMA SUNDAY.

Catechism: 9th and 10th Commandments. Text: Acts vii. 59.
Scripture: Acts vi. 8-15 and vii. 54-60.

AFTER giving us the account of the ordination of the deacons, St. Luke relates in more detail the work done by two of them, Stephen and Philip.

The work of St. Stephen, which is taken up in this lesson, was cut short in its very beginning; and yet its importance is by no means measured by its length. In the few days of his ministry, this man did a work of the greatest and most far-reaching importance. His sermon marked an epoch in the history of the apostolic Church, as we shall see, and it has long been recognized that to the prayer of St. Stephen the Church owes St. Paul, who labored more abundantly than all the apostles. We may learn at the outset, then, the lesson that *even in a very short life or ministry an important service for God may be done.* And we should remember also that we cannot see most spiritual forces or their results; so that in lives cut off apparently without anything done, there may yet have been something very important accomplished from God's point of view. As a single example which will suggest others, the tiny babe who has lived but a day may have changed the whole lives of the father and mother who have in this way come to an appreciation of the true value of unimportant things.

The story as told is so clear that it needs very little explanation. It is agreed that St. Stephen was an Hellenist or Greek-speaking Jew, and this accounts for two things: his original point of view, being free from the traditional prejudice of the native Hebrew, and his choosing to exercise his ministry among the synagogues of the foreign Jews (v. 9). The Libertines were probably the freed descendants of Jews who had been made captive by Pompey (63 B. C.).

The importance of St. Stephen's work can scarcely be exaggerated. *It marked an epoch in the development of the Church.* Although but a deacon, it became his vocation to declare what the apostles themselves had not yet recognized, so far as we know. For he, "filled with the Holy Ghost," first realized and declared *the world-wide character of the Gospel.* Up to this time the apostles had preached Jesus to the Jews as their Messiah. They attended the Temple services and the synagogues. Their message was not well received, at least by those in authority, and twice already had they been persecuted by the Jews. St. Stephen came with a new truth, a revolutionary one; and it is not surprising that the Jews should be so disturbed by it for his message was nothing less than this: *that the Gospel of Jesus was to displace the old Law of Moses.* The gospel was a development of the old Law as the apostles had been declaring, but it was more; it was the kernel of which that had been the husk; and when the kernel was found, the husk would not be worth preserving. We are so accustomed to recognizing the true relative positions of the Gospel and the Law, that it is hard for us to realize the sensation produced when St. Stephen first declared it.

In the synagogues, St. Stephen had set forth this point of view (as shown by the perversions thereof by their false witnesses) so powerfully that his hearers were unable to withstand the wisdom and the Spirit by which he spake. That of course exasperated them. And in the Council or Sanhedrim, he reasoned so powerfully, from their own inspired history, showing that God had never confined His revelations, either to the one people, the one country, or the one Temple, that when at the end he boldly accused them of murdering the Messiah in the same spirit in which their fathers had persecuted the prophets, they hurried him out of the city and stoned him without even waiting for the sanction of the Roman authorities.

But this speech and its outcome mark more than an epoch in the view point of the development of Christianity. They also mark a distinct stage in the concrete history of the Church. Not only did it bring an end to the close association of the

disciples with the Jewish organization which had up to this time prevailed, but it marked the official rejection of the Gospel of Jesus Christ by the Jews; and more than that, it marked the formal judgment pronounced upon them as a result. This, if true, is of the utmost importance. Study it closely. The Jews had formally rejected Jesus Himself in a formal gathering of their council. In the merciful Providence of God, they were, however, privileged to have the Gospel of the Risen Saviour declared unto them first in spite of that. But even Christ "and the power of His Resurrection" did not convince their stubborn hearts. The former meeting of the Sanhedrim, while forbidding the apostles to preach and threatening them, had not come out in open persecution of the Church. They had then had the Gospel declared unto them. Now yet again St. Stephen preaches to them and shows them the long preparation for it, in which they had been privileged as a people to share. This time they finally and unmistakably rejected the Message and the inspired messenger. And the formal judgment seems to be also recorded. The dying martyr, as he kneeled before his executioners, was given a vision of his Divine Master. And there is something wonderful and strange about what he saw. Everywhere else in the New Testament, where the ascended Saviour is spoken of as being at the right hand of God, He is described as "sitting"; here He is seen by St. Stephen as *standing*; as a Judge rising to announce His official decree. It is only fair to say that the usual interpretation of this attitude, which all commentators agree is significant, is to regard it as showing the Saviour rising to extend a helping, succoring hand to His suffering servant. But that this interpretation which sees in it rather the formal judgment pronounced upon the Jews for their formal and official rejection of the Gospel is not altogether fanciful, is shown by another consideration. St. Stephen calls Him here "the Son of Man," and it is the only time our Lord is so called, except by Himself. And that title as used by Him, where it has any peculiar significance, is used of Him as exercising His office as the Judge. This may be easily verified with the help of a Concordance. And, most important of all, He Himself says; "And He (the Father) gave Him authority to execute judgment, because He is the Son of Man." Is it not then altogether likely, that St. Stephen here saw Him as a Judge pronouncing the doom which was so soon to come upon that "generation," beginning with the destruction of their city and Temple?

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

A NOVEL STEP IN CITY MISSIONARY WORK.

To the Editor of The Living Church:

I WAS about writing to you about the misleading effort of the Federation of Churches in this city to ascertain the number of church-goers, when I read the following resolutions and editorial of the Church of the Redeemer in this city:

"WHEREAS, The Church of the Redeemer is so situated that it must minister to a territory of over one-half a square mile in area, in the Borough of Manhattan, and as this area is rapidly growing in population, and promises to be of great importance in the immediate future, both to the city and the Church; and,

"WHEREAS, This Church, at its establishment and ever since, has been what is popularly known as 'High Church,' and although we of the vestry of the Church of the Redeemer are in hearty accord with its present form of worship and ministrations, we fully realize that it is impossible for any one type of Churchmanship to perform its proper duty to the whole Church; and,

"WHEREAS, We realize that we are only custodians for the whole Church of the trust committed to our Church; we,

"THEREFORE, the rector, wardens, and vestrymen of the Church of the Redeemer, of New York, do hereby unanimously pass the following resolution:

"Resolved, That we offer to the Bishop and other proper authorities of the Diocese of New York, the use of the property of the Church of the Redeemer as may be arranged with the rector for the furtherance and advancement of the Church in this part of the city of New York, and that the rector be, and is, hereby authorized to

arrange with the Bishop or other proper authorities of the Diocese of New York, for such use of the church and parish house as shall further and advance the missionary work of the Church in this part of the city of New York; and be it also

"Resolved, That we deprecate the extension of the Church in this city by the creation of little missions, and do hereby make record of our purpose to use the Church of the Redeemer as the proper centre of the missionary work of the Church, in its entirety, in this portion of the city."

I trust you will find space to publish the resolutions and editorial of the rector in their entirety, as not only worthy of publicity, but because of the paragraph about the "utterly migratory" population. I have known that population, being one of them for more than ten years, and the rector states too broadly their migratory habits. Similarly Eugene M. Camp lays improper stress, in an article in *THE LIVING CHURCH*, upon the attendance on a Methodist chapel. The Federation of Churches should not only have counted heads at our services at noon-time, but at a time when the other kind of Catholics are also going to Mass. And certainly for scientific accuracy, that federation ought to have sent a standard thermometer around with their enumerators and noticed how much warmer the little Methodist chapel was than the great church with an expensive choir. But at some other time, I hope to have some of your space to apply the maxim of the first Bishop of Vermont—that it is better to put a few more logs on the fire than take a leaf out of the Prayer Book.

Hastily yours truly,

New York City, Jan. 11, 1904.

JOHN B. UHLE.

[The editorial referred to in the foregoing is from the parish paper of the Church of the Redeemer, and is too long to quote in these columns, but its statements are summarized in our own editorial pages, where the subject is referred to.—EDITOR L. C.]

THE PRO-ROMAN POSITION.

To the Editor of *The Living Church*:

I HAVE to thank you for your courtesy in inserting some words of explanation from myself bearing on the articles which appeared in your paper (Sept. 12-Oct. 10); and I quite recognize that I must not ask to trespass any further upon your space. But perhaps you will let me say that I propose to deal with some of the points in the pages of *The Lamp*, after the turn of the year.

SPENCER JONES.

Moreton-in-Marsh, England, Dec. 21, 1903.

"RACE SUICIDE."

To the Editor of *The Living Church*:

WHEN a nation is becoming exercised about a vital national question as ours is about "Race Suicide," is it not well for the Church to respond to the demand (since she has overlooked her opportunity hitherto), by restoring to her marriage service the mention of the fact that "Holy Matrimony was ordained first for the procreation of children to be brought up in the fear and nurture of the Lord" (see P. B., Church of England)?

There are some children of the Church who listen devoutly to her voice, if there are many who do not, and her vocation has ever been understood as initiative.

Let the Prayer Book frown upon "Race Suicide," so that we may in this, too, speak with our lips what we believe in our hearts, whether the people will hear or whether they will forbear.

Yours, etc.,

Columbus, Ohio.

W. J. W. BEDFORD-JONES.

AS TO PRESBYTERIAN AND METHODIST ORDERS.

To the Editor of *The Living Church*:

THE recent statement of the Rev. Dr. Briggs of his conviction of the duty of the American Church in the matter of the recognition of Presbyterian and Methodist orders, seems to call for the statement of a few facts. Especially is this the case when the present and past ecclesiastical positions of Dr. Briggs are considered.

1. In the first place, these sectarian bodies, in their literature, make a very great deal of their claimed apostolic orders as having come through John Calvin and John Wesley, both presbyters. In almost every book of theological reference, and in the particular sectarian books dealing directly with the subject, this claim is made and marked out to the logical conclusion. Whenever a layman or a clergyman of the Church discusses the subject with a sectarian minister, this claim is made

to do all the service possible. I have known of candidates for Confirmation being deflected from the Church by this claim being made. "Here it is," said a Methodist minister, "in our Book of Discipline; that certainly shows what we believe and teach."

2. The moral and every-day principle of business stated by the words of our Lord, "By their fruits ye shall know them," has to do with all sorts and conditions of men, and men in all kinds of organizations for rendering service to society. The final and absolute test of belief is service rendered in every-day lines of conduct. It is a well-known and undisputed fact that Congregational ministers, now and always, have traced their authority to the vote of the congregation. It is just as well known and acknowledged that ministers thus having received authority to speak and act in His Name are every now and then passing into the Presbyterian and Methodist bodies. And always they are received and ranked without Presbyterian or Methodist ordination. "The orders of all Christian bodies are received by the Conference as good and valid." The stated clerk of the Presbytery usually asks a few leading questions relative to the evangelical orthodoxy of the Congregationally ordained minister, and that is all. In other words, according to Presbyterian and Methodist practice, the entire validity of the ordination of ministers who make no sort of claim to Catholic and apostolic origin, is fully sanctioned and accepted.

3. Doctor Briggs, and with him, the ministers of these two bodies, talk much about the insult of the American Church in not recognizing their orders. What are these orders? And in the last analysis, what do they seriously and candidly believe on the entire matter of Christian orders? St. Mark (iii. 14ff) tells distinctly of the origin of the orders of the Apostolic and Catholic Church. Do these bodies accept this statement of the apostle as authoritative and final? Or do they stand on the Congregational foundation? Most assuredly in practice they place no value at all on the fact that Christian ordination, as set forth in the New Testament, comes from Jesus Christ, and not from a count of heads to-day. This being incontestably true, is it not disingenuous in them even to suggest—much less spiritedly to urge—that the American Church accept as true that which they themselves do not give in practice any satisfactory evidence of believing? For a business firm to make representations concerning its goods, either by agent or literature, for the sole end of disposing of them, and then investigation brings out the fact that the firm had no confidence in its representations—well, it is needless to state what would be said of such an institution. The people on whom they have succeeded in placing their goods are the insulted and injured ones. In any and all departments of life, for a person to make disingenuous representations for the sake of gaining some end, is both insulting and injurious to those to whom they have been made. The game of "fast and loose" is all well enough, perhaps, among "bunco men," but most certainly it has no place with those who seek to do the serious work of bringing together those who profess His-Blessed Name into spiritual and organic unity. The position of the American Church on this serious matter, thank God, is clear, distinct, and honest.

BURNETT THEO. STAFFORD.

The Rectory, Oriskany Falls, N. Y.

THE CHURCH'S SACRAMENTAL TEACHING.

To the Editor of *The Living Church*:

MY OBJECT in my late communications was to show the formularies of the Oriental and Anglican Communions might by a fair and charitable construction be so interpreted as to bring them into practical accord and so further that union for which Christ prayed.

The Eastern Church employs in the development of the Christian life, seven means of grace which she calls mysteries, viz., Baptism, Unction or Confirmation, Holy Communion, Penance or Confession, Holy Orders and Visitation of the Sick with anointing. The Anglican Church, with the exception of a common use of anointing the sick, does the same.

A broad, liberal, statesmanlike view, untrammelled by theological technicalities, will see in this a sufficiency of agreement by which a divinely impelled charity can come into mutual Christian recognition and fellowship.

My brother of West Virginia kindly faults me for leaving out a comma after the word "only," in my citation from the catechism. I do not know whether it was my fault or the printer's, but will take it as my own. It was not intentional,

but belongs to the unhappy infirmity of imperfect human nature. However, I plead that its omission makes no material difference in the strength of my argument. I said that the Catechism stated there were two sacraments only, "generally," that is, "universally," necessary to salvation. This I submit to every intelligent reader does not state that there are two sacraments only. If the Church so meant, she would have said so plainly. She would have said, "There are two Sacraments only," and stopped at these words. But she did not stop there. She went on and added two only, that are "generally," that is, in the English in which the Catechism was written, "universally" necessary. This is true enough. Oriental and Latin Christians say the same. But neither with us any more than with them, does it imply there are no more than two.

My good critic also faults my reference to the Homilies. I will frankly acknowledge, while admitting my own deficiencies, that I do not think the Homilies are either a very attractive or authoritative explication of dogmatic or systematic theology. I remember well and sadly how the one on Rebellion was applied with all its offensive terminology, at the time of the Civil War, to the South, and I was obliged by order of the Bishop to read it from the pulpit, and how the people rose and slamming their pew doors left the church. I certainly do not wish, and do not think it the present mind of our Church, to pin any one down to an acceptance of the Homilies other than as containing some good things and some very unsuitable ones to our day and country. But they do acknowledge that there are other sacraments (which is all I referred to them for) beside the two of Baptism and the Lord's Supper. I carefully noted the distinction between these two and others, and the Homilies do so likewise. But they acknowledge these others to be sacraments all the same. They say of Matrimony: "By like holy promise the sacrament of Matrimony knitteth man and wife in perpetual love" (*Hom. Swearing*, part 1, page 74). So of Ordination: "Neither it nor any other sacraments else, be such sacraments as Baptism and the Communion are," which implies that Holy Orders is a sacrament. Because "laying on of hands is not expressly commanded in the New Testament to be used in Absolution, as the visible signs in Baptism and the Lord's Supper are, therefore Absolution is no such sacrament as Baptism and the Communion are." Whatever the value of the reasons given may be, I am not here concerned with them. The citations prove my sole point, that in the Homilies, other sacraments than the Two are recognized.

My interpretation of the XXV. Article is borne out by some of the latest and ablest commentators on them. The opinion of Bishop Forbes, one of the greatest theologians of the nineteenth century, is well known. Maclear and Williams, non-partisan writers, say (page 304): "The Article does not deny that these other five, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction are holy ordinances which in the wider sense of the word may be called sacraments, or mysteries." In the new and very learned work of Tyrrell Green on the Articles, we read (page 186): "Although the two great Sacraments are thus (by the Article) separated from the other five ordinances named, sacramental character is not denied to these ordinances; on the other hand the writers of our formularies acknowledge or imply in several passages that they are in some sense sacraments." Bishop Harold Browne also is reported to have said at an early Bonn Conference that the recognition of the Seven Sacraments would be no barrier to communion with the East.

Our Church brings out the unique distinction of the two as having the matter and form ordained by Christ Himself, and as instruments of the inward life whereby we are reborn and have the living Bread. She calls the Two in virtue of their honorable offices, "Sacraments of the Gospel." This does not imply that these two are the only sacraments belonging to the Christian dispensation. It implies that as only by the Gospel can men be saved, they are of universal application, and as their visible signs and words were ordained directly by God Himself, they cannot be altered. But the other five, which may be called the sacraments of the Church, though established by the Apostles in following out Christ's commands and under the guidance of the Holy Ghost, may, as to their matter and form and ministration, be regulated by the Church.

One word more. According to the Catechism, the Sacrament of the Lord's Supper has an outward part or Sign, and an inward part or Thing. The capitals used by me are simply to draw attention to the contrast. There is only one Sign, and only one Thing. The Sign seen and given are the elements.

The unseen Thing given and received is the Body and Blood of Christ.

My good brother points out that the words of the Catechism question are: "What is the inward part or thing signified?" He apparently seems to think that the inward part is not the Body and Blood of Christ, but something that signifies in some way, the Body and Blood of Christ. This might be Zwinglianism or Calvinism, but it is not the teaching of the Catechism. For the Catechism teaches there is only one sign. This construction makes out that there are two. One, an outward sign in the Elements and an inward part which is only another representative or spiritually empowered sign. As there is only one Sign, so by the Catechism there is only one Thing. The Catechism having asked the question, What is the outward sign? next, logically, asks the question: What is the inward part, or thing the above mentioned sign signifies? And the answer is, The inward part or thing signified, is, the Body and Blood of Christ.

Let me thank my brother for pointing out the omission of the comma, the phrase "Sacraments of the Gospel," and the use of the word "signified." In any new edition they will all be made use of, as they very materially strengthen the convincing power of the argument.

C. C. FOND DU LAC.

THE CHURCH THE KINGDOM OF GOD.

To the Editor of *The Living Church*:

ALTHOUGH I am a so-called "Dissenter," I read your paper regularly, admiring its liberal tone and freedom from desire to give or take offense without reason.

In reading your article, "The Church the Kingdom of God," I cannot see that the texts you quote are necessarily to be construed as you construe them. It is true they all show a visible earthly kingdom, but dissenters believe that this exists wherever men believe in Jesus as their Saviour and do his bidding—loving God and one another and keeping themselves unspotted from the world.

It appears to us inevitable that if there be a visible Kingdom, with a regular administrative succession, there must be a visible head. On the other hand, the Kingdom, in the Anglican sense, consisting of the three Catholic Communions, seems to be hopelessly divided against itself. The question then becomes: "Is Christ's Kingdom divided against itself?"

The Catholic idea of the Church is extremely attractive to Dissenters in theory, and it would be excellent to feel that our Saviour had left to us an authoritative teaching power to represent Him, but the "unhappy divisions" spoil the whole argument. What is the good of a visible, external kingdom which cannot be identified?

You refer us to the Fathers, and to history, but while the Fathers all uphold the Catholic idea of Church Government, as opposed to the Dissenting, they are all particularly strenuous in their devotion to Sacramental Unity, and whoso is cut off from Unity is out of the Church. There is nothing in the Fathers more clearly established than this, and now, where is Unity? Can it be in the Protestant Episcopal Church, which admits its "unhappy divisions"?

I know many Dissenters who feel as I do, and there must be hundreds of thousands of them through the country. We feel that the "Apostolic Succession" is not as well established from the facts available, as the veneration of images and relics, or the Cult of the Virgin Mary, and so I say to you that the gravest responsibility and duty rests upon you if your position is right, and you are in a most precarious position if you are not.

Respectfully,

393 West Harrison St.,
Chicago, Jan. 13, 1904.

AUGUST E. MOOT.

[We suggest to our friend to read the Rev. F. N. Westcott's volume, *Catholic Principles*, which treats of these questions, which manifestly require more space than we can give here. But to append very brief and therefore inadequate reply, we observe that the divided condition of the Catholic Church is abnormal, but yet that the real, sacramental unity of the Church, which consists in the grafting of all her members by Baptism into the Person of Jesus Christ, is unbroken. That there should be outward schism between the members is a most unhappy condition; but heaven was equally heaven when "there was war in heaven," England continued legally a united nation during its hundred years' war, and the Church may thus continue to be the Kingdom of Heaven, in which God alone remains King over all, though many of His subjects are quarrelsome. Civil war does not necessarily break civic unity. That "the world will not believe" so long as Christ's people are not visibly as well as sacramentally one, was foreseen by our Lord Himself; but "the good of a visible, external kingdom" is that the presence of the Son of God within it is the charter of its existence; and in spite of the difficulties that men and devils have cast about it, that kingdom may be "identified" by prayerful study.—EDITOR L. C.]

Literary

Christian Apologetics.

The Direct and Fundamental Proofs of the Christian Religion. By George William Knox, Professor of the Philosophy and History of Religion in the Union Theological Seminary. New York: Chas. Scribner's Sons.

The scope of this "essay in comparative apologetics" is best defined in a sentence of the preface: "My question here is simply, Is the Christian religion true to men who accept unhesitatingly the modern view of the world?" The significance of the definition best appears in the two chapters which deal specifically with "The Modern View of the World" and "The Christian Religion." The modern view of the world is pantheistic and dominated by scientific objection to miracle. "Spinoza more nearly represents the modern point of view than does any eighteenth century theologian, orthodox or deistic." Hume's "attack still remains; . . . his presupposition and not Paley's now occupies men's minds." "Evidently miracles, even the incarnation, are no longer the fundamental proof, but the history of Christianity and its inherent excellence take that place."

Apologetic must adapt itself to changing conditions, must express itself in terms of current thought, must demonstrate the consistency of truths old and new. Prof. Knox indicates three possible methods: "to defy the new," "to modify the older argument and compromise," or "to accept the modern view of the world and study anew the problem." He believes that the last alone leads to truth. If there be conflict between the modern view of the world and traditional Christianity, it is the latter which must be thrown overboard.

Are the principles of Spinoza and Hume so generally accepted as to be entitled to pass for "the modern view"? Is this view as nearly true as any yet reached? It does not fall within the scope of Prof. Knox's essay to discuss these questions, but he seems to imply that both are to be answered in the affirmative; that Christianity can only prove its right to survive by stripping itself of everything inconsistent with this view. A Ritschlian Christ only will meet the needs of the modern man. The Christ of the Gospels, the Christ who has ruled through the Christian ages, must make way for some one of the newer Christs "made in Germany." This, it seems to us, is the drift of the essay.

The conception of Christianity outlined in Chapter VI. is similar to that of Harnack. There is less emphasis on the idea of the Kingdom of God, but, like Harnack, Prof. Knox sees the sum of the Gospel in the proclamation of God's Fatherhood and the higher righteousness motivated by love. He would, we think, assent to Harnack's dictum: "Not the Son, but the Father only belongs to the Gospel as Jesus Himself proclaimed it." The main thing is love. This "finds its supreme and perfect manifestation in Jesus of Nazareth." "It is not primarily that He is of one substance with the Father, nor that He was possessed of miraculous powers, but that He is incarnate grace and truth." There is no place in the scheme for ecclesiastical Christianity. "Identification of the Christian religion with the Church is the chief obstacle to its proof." "The true Church is the brotherhood of those who are united in a fellowship of service and love."

Prof. Knox tells us in his preface: "No attempt is made to set forth my own faith in its fulness." As Christian apologists have ever done, and must ever do, he descends from the height of his own conviction to lower ground to aid a beginner's first steps. He is concerned only to lay a foundation on which may be reared a structure of faith. This foundation is allegiance to Christ as the supreme embodiment of love. The portions of the Gospel narrative which relate the miraculous, or imply the superhuman, are—for immediate purposes, at least—ignored. This is the usual method of those who follow the so-called "Ritschlian school."

It does not present a complete Christianity. It does not profess to. It is concerned only with "fundamental proofs." These, it holds, are quite independent of questions of Christology. "The fundamental proof of the Christian religion is in the realm of ethics." This question is: Are these proofs fundamental, i.e., are they strong enough to be foundations of the Christian religion? That they will not support the Christianity of the creeds is obvious. But will they support any Christianity at all?

To supersede Christian belief in the Incarnation of a Divine Person, many substitutes have been proposed which divorce "Christianity" from "Christology." To do this, it is necessary to mince the Gospel into small bits and to be very fastidious in the use of its fragments. We can by no means agree with Prof. Knox that Christian apologetic is "independent of the whole discussion of the Bible as the Word of God," and that this and "determination of Christ's person" are to be relegated to the realm of "secondary apologetics." It seems doubtful whether those who can no longer believe in the Christ of the Gospels can long believe in Christ at all. If it be true—as Harnack puts it—that "the Gospel is veiled and hidden in the canon of both Testaments," "displaced by the rule of

faith," "crushed down, disfigured, and depotentiated by the Church," it seems inevitable that sooner or later men must reject Christianity altogether. They may regret the fading of a beautiful vision, but they cannot accept as "complete embodiment of the ideal" one who was in His claims an impostor, or at best the hero of a "Theosophic romance." "We thought this had been He which should have redeemed Israel," but we should think so no longer. Like the disciples on the road to Emmaus, we need, not a vague "Easter message," but a proclamation of Easter fact. Like them, we may have first seen in Christ only "incarnate grace and truth," but we cannot hold even this unless it lead to the further conviction that His claims for Himself are true. Minds keen for truth and impatient of evasions, can never be satisfied with an apologetic which does not deal with Christianity as the religion of the Incarnation. F. J. KINSMAN.

The Other Side of Evolution. An Examination of Its Evidences. By the Rev. Alexander Patterson. Chicago: The Winona Publishing Co.

We began reading this book hoping to find at last a satisfactory treatment of the reasons for not accepting the theory of evolution as an established hypothesis. We find much said that is valuable, and the writer certainly shows that the theory in question lacks real demonstration, and that it is utterly inadequate as a philosophy of origins.

But he does not seem to face the real source of strength which the hypothesis possesses in the minds of natural scientists. What has caused its wide acceptance is not the supposed existence of direct proof of its correctness, nor even the amount of circumstantial evidence which seems to make for its truth. Rather it is the plausibility of the theory, and the unity which it gives, or seems to give, to all scientific knowledge. This, with the absence of any rival theory worth considering, has led to its general acceptance—not as an established truth, but—as a working hypothesis. It is really nothing more, and a wider knowledge may lead to its modification—there are signs of this already—and even to its abandonment.

The initial mistake of Mr. Patterson is his assertion that the theory of evolution contradicts the doctrine of creation. That materialists like Haeckel have so held it, must be granted. But, as generally held, the theory has nothing to do with the sphere of creation. It is wholly concerned with the developments that have occurred since creation.

His other leading mistake is an insistence upon the view that the opening chapters of Genesis are inspired for the purpose of giving a precise chronological and historical account of the order and manner of the appearance of the different forms of being and life in the universe. This is a position which cannot be maintained successfully.

We notice also that he relies over-much on the *dicta* of scientific and philosophical writers who are now out of date, writers who had not faced all that has come to light of late.

We do not ourselves consider the evolutionary hypothesis as adequate, or as likely to hold its own without serious modification. But we should like to see the reasons for such "suspended judgment" presented with less theological prepossession, and less fear of the results of scientific inquiry upon our faith in biblical inspiration.

FRANCIS J. HALL.

Some Studies in Religion. Portions of Christian Evidences Translated out of the Technical Terms of Theology in those of Popular Science. By the Rev. Louis Tucker, M.A., rector of Grace Church, St. Francisville, La. Milwaukee: The Young Churchman Co., 1903.

This little book, as the title explains clearly, seeks to gain the assent of men of the scientific habit of mind to the doctrines of the Christian Religion, by stating them in a phraseology current among that class. No little skill is exercised in seeking and emphasizing those truths which are analogous in each branch of learning. The view is pressed that religious thought is not understood by scientists, because they are accustomed to a different kind of language, while in fact the same essential principles are widely held by both the men of science and the Christians of to-day. There is doubtless great need to thus make ourselves clear to each other by the use of a common language, and this book is a very valuable contribution to accomplish that purpose. The great doctrines of the Church are made plain, and this will no doubt help many persons over the difficult pathway of doubt into a clearer consciousness of the fundamental truths of God.

Unfortunately, this view does not express the real difficulty that many learned scholars, whose quest after truth is perfectly sincere, are now experiencing. There are some on each side who understand each other fully, and yet are drawing different conclusions from the same system of facts. The remedy in this case lies not in change of nomenclature, but in the primary conviction that science cannot fathom the mysteries of this world, and that it has not as much right to speak of the world to come as has the Christian Church.

F. H. BIGELOW.

Edwards on the Trinity. With remarks on Edwards and his Theology. By George P. Fisher. New York: Charles Scribner's Sons.

Professor Fisher here gives us a hitherto unpublished essay on the Trinity by Jonathan Edwards. It is preceded by an introduction appreciating the great Puritan divine as a philosopher and

theologian and tracing the reaction of his followers from the strict Calvinism of Edwards himself to the Liberalism of modern Harvard and New England.

The essay on the Trinity, retaining all the author's peculiarities in spelling, abbreviation, and capitalization, is a fine piece of pure theology, demonstrating the doctrine of the Trinity from the standpoint of scholastic realism, the argument being that the Word of God and the Love of God must have individual and distinct existence, as Perfect Ideas of the Father. Scriptural authorities are then introduced showing that such expressions as the "Wisdom of God," "Peace of God," "River of God," etc., which abound in both Old and New Testaments, are to be interpreted of the Persons of the Trinity. In conclusion, the author reverently confesses that while the study of theology removes some difficulties, it creates others, for a knowledge of God means a knowledge of One who is in His nature and being mysterious and incomprehensible.

Theism Under Natural Law, as Related to Old Testament Criticism, and to the Theodicy of Luz Mundi. New York: Thomas Whittaker.

It is difficult to unravel the argument of this book, which is confused and without obvious point. One thing, however, is clear: that the author regards any form of the evolutionary hypothesis as opposed to theism and the doctrine of creation. From this point of view he criticises the *Luz Mundi*. The writer is not abreast of modern thought, and seems quite unable to distinguish between the good and evil in it.

F. J. H.

How to Deal with Doubts and Doubters. Actual Experiences with Troubled Souls. By H. Clay Trumbull. New York: The International Committee of Young Men's Christian Association.

Dr. Trumbull won an enviable success with his *Individual Work for Individuals*, and the present book ought to be equally successful. It is a record of actual things accomplished, and so the personal element is very prominent. Though not written from a Churchman's standing point, it has two striking characteristics: First, its admirable suggestiveness to anyone who has to do with cure of souls, and, secondly, its outspoken evidence of the failure of so-called emotional Christianity. One may find himself at times listening to rather unusual conversation as here recorded, but, on the whole, the doubt is fairly stated and a definite and reasonable solution is offered. The book is small in size but very suggestive, and will be found valuable in its suggestive treatment.

Poetry.

New England History in Ballads. By Edward Everett Hale and His Children, with a few additions by other people. Boston: Little, Brown & Co., 1903. Price, \$2.00 net.

We cannot imagine that Dr. Hale would be offended when we say that "the few additions by other people" are by far the best of this admirable collection of ballads. Those that are written by the accomplished family of Hale are lacking in just that spontaneity which, as the Doctor shows in his learned introduction, is requisite for the good and proper ballad. "Ballads are really folk-songs," and they must proceed from the people, or from those who stand near them, and not from accomplished scholars, however great their poetic gifts may be. It is not necessary to go outside of the volume before us, for the difference is seen at once when we compare "Ye Lamatable Ballade and Ye True Historie of Captaine Robert Kidd" with "The Lamatable Ballad of the Bloody Brook," as thin as is the thought of the maker of the first, when compared with the fulness of imagination of Dr. Hale. It is true that some of the New England poets have written excellent poems in the ballad form, and these hold the imagination, and often touch the heart, but they never possess it wholly. Many poets may rise to bring before us the historic deeds of the men and women of New England in verse and song, but no one can again write "The Yankee's Return from Camp" or "John Brown's Body." The time and the association of fact and feeling have passed away; but the ballads live in our hearts because they lived in the hearts of men who made, and who sang, them.

We commend this book to all lovers of American History.

WM. PRALL.

Cogitations of a Crank. By Septimus Winner. Philadelphia: A. E. Drexel Biddle.

Why such a belittling title should be applied to the posthumous work of a man who deserves respectful consideration is puzzling and deplorable. While the poems are not literary productions of great merit, they are the work of a man who did much to impress his individuality on the past generation, and his verses appealed to the affections of a multitude of his countrymen. Their author, Septimus Winner, was the composer of "Listen to the Mocking Bird," which, it is claimed, is the nearest approach to the Folk-Song that our country has ever produced. Music was his life work; his melodies are in various veins, "What is Home without a Mother" and "Ten Little Injuns" being perhaps the best known examples, respectively, of his pathetic and humorous songs.

Septimus Winner was editor of the musical department of different magazines, was for fifty-five years a member of the Musical Fund Society, Secretary and Treasurer and Director of various other important musical organizations. He well deserves

a place in the musical annals of our country as the originator of melodies that have touched the hearts of millions of the plain people.

E. P. HOWARD.

Heartsease and Rue. Poems by Héloïse Soule. Boston: Richard G. Badger. Price, \$1.00.

A Hill Prayer, and Other Poems. By Marian Warner Wildman. Boston: Richard G. Badger. Price, \$1.25.

The former of these two books, as its title implies, contains poems blythe and contemplative. There are two translations of Latin hymns which are excellent and a class poem that well deserves publication.

A Hill Prayer is a prize poem and marked with great ability. Some of the other poems in this book are collected from publications in which they have appeared before. The book ought to find a place in every poet-lover's library, for it contains many excellent gems.

Poems. By Josephine Daskam. New York: Charles Scribner's Sons. Price, \$1.25 net.

The touch of sadness that pervades most of these poems detracts from the merits of the book, which contains some beautiful thoughts. But why should our new poets seem to prefer the sad side of life, when there is so much of brightness in light and flower, bird life and the laughter of nature, sparkling rills and child life? With this criticism, lovers of thoughtful verse will still find much food for reflection in this collection of poems.

Miscellaneous.

The Ship of State. By Those at the Helm. Boston: Ginn & Co. Price, 75 cts.

Representatives of all the important departments of the National Government have been called upon to furnish valuable information, which, under other circumstances, could hardly be obtained. The chapter on The Presidency, although written by the present incumbent, was prepared while he was Governor of New York, so that the writer could not then have foreseen the place he was to occupy, and expressed the views merely of an intelligent outsider. There is a chapter on the Senate by Henry Cabot Lodge of Massachusetts, and another on the Navy by ex-Secretary Long.

Altogether the little work is a valuable and convenient addition to the library of any general student, old or young.

Daniel Webster, For Young Americans. With an Introduction and Notes by Charles F. Richardson, and an Essay on Webster as a Master of English Style, by Edwin P. Whipple. Boston: Little, Brown & Co. Illustrated.

The scope of this work cannot be better given than by the words on the title page; "The Greatest Speeches of 'The Defender of the Constitution,' selected and arranged for the Youth of the United States, to which are added the Declaration of Independence, the Constitution of the United States, and Washington's Farewell Address." An admirable reproduction of an hitherto unpublished daguerreotype by G. D. Jones forms the frontispiece; and the many other illustrations are of interest and value.

Mechanics, Molecular Physics, and Heat. A twelve weeks' College Course. By Robert Andrews Millikan, Ph.D. Boston: Ginn & Co.

This is not an elementary work. Though covering but a short course, the ground is very thoroughly explored, rigid methods of proof are followed, and suitable illustration and apparatus are employed to give accurate results. As an instance of admirable method and demonstration, we note the use of the falling tuning fork, instead of the old Atwood machine, in the study of gravity. The book may be recommended to students beginning an extensive course in Physics.

The Worth of Words. By Dr. Ralcy Husted Bell. With an Introduction by Dr. William Colby Cooper. Third Edition, Revised and Enlarged. New York: Hinds & Noble.

This is an exceptionally useful volume for beginners in literary work, and one that will by no means be rejected by many who have passed the beginners' stage. By conveniently arranged paragraphs, it shows the exact use of many words which are frequently misused, and warns the writer against a considerable number of literary barbarisms, some of which, unhappily, are by no means rare even among respectable writers. It would greatly assist the work of an editor, and would facilitate the acceptance of manuscript, if aspiring authors would make themselves familiar with the volume.

THE Calendar for 1904, entitled "Springtime," given to subscribers for the 1904 volume of *The Youth's Companion*, is of unusual beauty. It is a standing screen of twenty-one inches long and eleven and a half inches high, and consists of a large central panel, with two smaller panels as wings. Youth, amid blossoms and sunshine, makes the principal panel most attractive. Birds and flowers occupy the two wings. On the right are bluebirds and apple blossoms; on the left, golden orioles and cherry blossoms. These side panels are joined to the center by narrow folds on which are the month vignettes, six on each side. The three pictures were painted by eminent artists expressly for *The Companion*, and have been faithfully represented by lithography in twelve colors. The whole screen is edged with a colonial bead frame of embossed gold.

The Shadow Lifted

By Virginia C. Castleman.

Being a Sequel to "The Long Shadow"

CHAPTER XIV.

THE BLUE AND THE GRAY.

IT WAS but a short time after this midnight adventure that Charlotte Lindsay, from her post of observation in the north tower, saw soldiers walking about Leeton yard, and by the aid of a field-glass, knew they were foes bent upon mischief. It was true that the enemy, baffled in their attempt to capture the papers of the "yellow jacket" Stuart, were wreaking their revenge upon the young scout's family by quartering themselves at Leeton, and before a week had passed, provisions ran low, not a fowl was to be seen in the barnyard, nor a horse in the pasture-fields, everything being confiscated, according to the fortune of war. The captain of this unruly band did his best to keep his men in subordination; but it was a difficult task, and only the reported approach of a detachment of Confederate reinforcements could persuade the marauders to leave their present comfortable quarters; and when the grays came marching down the turnpike, they found the blues had decamped and gone to join the forces of General Banks at Harper's Ferry; but behind them they had left the smoking ruins of the old Leeton homestead, and a defenceless old man, two women, and three children were rendered homeless by that act.

Such is the fortune of war, and it was the fate of the Virginians to be in the centre of the fighting in those first years of the campaign. Later, other states shared a like fate; and Pennsylvania, on the northern side of the line, felt the touch of the invader's ruthless hand. William Lee, the aged father of the "Confederate boy" did not long survive the shock of the fire; he was removed to one of the largest slave cabins, where lived the old "mammy" who had nursed his children in their infancy, and now tended her master in his last illness with accustomed faithfulness. As peacefully as a little child, tired with the long day, falls asleep, sank to rest this gentle soul, whose chief characteristic in life had been his great humility. He would never conscientiously have harmed a living thing. They buried him at dusk of a February day; and, as there was no clergyman within reach, it was Douglas Lindsay who read the service of committal to the grave. As he stood with folded arms to watch the devoted servants filling up the grave, a great cry broke from his lips: "Thy country shall be my country!"

The darkies came out again that night after the mourners had all departed to the shelter of Monteagle; and across the water floated the sad music of their wail: "Massa's in the cold, cold ground!"

Douglas Lindsay and Eleanora were standing at the same hour in the old armory, where unused weapons hung rusty in their places.

"Ah, Douglas, you cannot longer remain an enemy to your own people," she pleaded, her eyes yet red with weeping for her father.

Her husband took several turns up and down the room, his stern face pale with emotion.

"Eleanora, were the question still one of slavery, I should continue obdurate, for my convictions are strongly rooted; but," he added, "since it means now the defence of our firesides and children, I cannot longer remain neutral. I shall be forced to take up these firearms which I had thought never to touch again," and Douglas sighed deeply.

"That does not mean you must leave us defenceless, Douglas?" said his wife, alarmed lest her words might have tempted him farther than she had intended.

"It means that I shall stay here unless duty calls me elsewhere," he answered quietly.

Meanwhile, at Harper's Ferry and in many an adjacent village, the fighting continued; and the thunder of the cannon more than once shook Monteagle from turret to foundation. It was the month following the death of the owner of Leeton that the conflict raged fiercely around the old town of Winchester. The battle of Kernstown sent many wounded to the hospital wards, and among those brought in was a young Confederate officer who was in the last throes of death, resulting from a shot in the breast. "One of Ashby's men," they whis-

pered, as he was borne past them to a retired ward. They laid him tenderly down upon the couch, and wiped the blood from his fair young brow and the matted auburn curls. The breast wound was but one of many he had received. As Ellen Lindsay came forward with her quiet, motherly touch, she started back in horror. The wounded man's eyes opened suddenly, and he stretched out his hands with an imploring gesture which brought her on her knees beside him—young Robert Lee.

"Tell her," he said, between the gasps for breath—"tell Charlie—I remembered what she said about serving one's country—and I loved her to the end—*mother!*" with an emphasis upon the last word which brought tears to the listener's eyes. She stooped and kissed him, and he died with a smile upon his brave young lips.

He was buried beside his father at Leeton and over his grave waved that same little red and white flag which Charlie had hung from the Monteagle tower window, which the soldiers had torn from its place, and which she had found battered and torn the following day.

Meanwhile Norton and Harry Lee were marching side by side with Jackson's men down the Massanutton Valley; and the Army of the Potomac, many thousand strong, was closing in around Richmond.

There was another patient at the Winchester hospital that spring of '62, and he wore the uniform of the Federal soldier, and shared the prisoner's ward. He was not seriously ill, but weak from loss of blood and forced marches, and he carried his arm in a sling for some weeks. It happened that he did not fall to the care of the white-haired woman in charge, of whom the patients spoke so often and so tenderly; but he had seen her pass him many a time in the discharge of her duties as head nurse. Whether she had ever noticed him or not, he could not tell; certainly there was no look of recognition in her sad blue eyes, and perhaps she considered him as simply one of many, and not needing her especial care.

But when one day, as he sat pretending to read by the open window—for it was warm weather again—but in reality furtively following Ellen Lindsay with his eyes, she turned suddenly in his direction, meeting his gaze with a sternly pathetic look, which told him that she knew who he was despite his assumed name and his changed appearance; and that while she forgave the past, it might never be forgotten by her nor him. Then she turned and went away, and the next day the prisoners were removed elsewhere, and, with his usual good luck, this particular prisoner got a prompt exchange and was seen no more in the Southland.

CHAPTER XV.

HARD TIMES, AND A FAIRY TALE.

THE years of '63 and '64 were hard ones for the Valley people; and the Monteagle families—for Norton's wife, mother, and children now shared the Lindsay's home—felt as never before the pinch of increasing poverty. Charlotte Lindsay had experienced its chilling touch during those long years of her brother's absence from home, but there had not been such absolute want for the necessities of life as at this time. The Leeton family were learning a new lesson, for they had always lived in comfort, though of late years had had little ready money. Now it was necessary to economize in every possible way, and the four women of the household (Ellen Lindsay being still busy with hospital work) put their heads together to make a little wool, a little tea and coffee, and a little butter, go a long way. Of the wool they spun a cloth called linsey woolsey, a famous war-time goods, of which most Southern women of to-day have a sample preserved as a relic among their garret treasures. It was a serviceable material, part cotton and part wool, and resembling the gingham of the present day more nearly than any other modern texture. Spinning was, then, one of the chief employments of the Monteagle women; and the grandmother's skill was wonderful, especially considering her age, which bordered upon eighty. Despite this fact, the old lady still walked briskly about, performing various duties in the house-keeping line, though her daughters protested against her undertaking any arduous labor. Yet they depended greatly upon her strong common sense and long experience, and from her learned the art of making soaping from grease boiled with lye, and the weaving of rag carpets. Instead of sugar, which was almost unobtainable, molasses was used for sweetening when the luxury of a beverage was obtainable. The children thrived, despite their scanty fare, and coarse garments; for, dressed in their dark linsey woolseys, they were free to run about in the

open air to their hearts' content, and their minds were not greatly troubled by the anxieties of their elders. They had one boon companion in their Aunt Charlotte, whom they one and all called "Charlie," after the family fashion. It was she who played with them in the tower room of a rainy day, when the clatter of little feet would otherwise have distracted their busy grandmother and their mammas downstairs; or it was Charlie who, when play grew wearisome at last, gathered them around her for a fairy tale, or a romance of some sort, suited to their understanding; most likely, the stories of the men and women in the old portraits. Long ago, little Charlie had dreamed about these queer looking knights and dames, and made up stories founded upon facts narrated to her by her old Scotch uncle; and it became now to her a self-constituted mission to acquaint these little people, who would grow up into very different circumstances from those of their ancestors on the other side, with the family histories. Thus was little Norton Lee's patriotism for Virginia intensified with the recent stories of the war, and he learned from Charlie's lips to revere the memory of those two who lay side by side in their graves in devastated Leeton fields. To the boy, the record of his grandfather's learning and his young uncle's valor was a theme of ever-increasing interest; yet he also learned from the lips of his young aunt to pray for peace.

The two younger boys felt an even greater interest in the old Scotch tales which Charlie simplified for their amusement and instruction, while the tiny Harriet pleaded often for fairy stories. She was a lovely child, and quick beyond her years to catch the meaning of those "make-up" stories so delightful to the imaginative mind. Like a little fairy herself among those sturdy mountain boys, her cousins, little Harriet was at the same time a joy and an inspiration to Charlotte, who was prevented by her constant association with the little ones from becoming embittered by her recent sorrows. Yet now and then, when alone, she would gaze long and mournfully from the turret window upon the ruins of once beautiful Leeton, and upon those graves which she could just distinguish on the opposite hillside. The old superstition had come back to haunt her when she looked her last upon the face of the dead young warrior who had for so many years been her companion and friend. His death seemed the death knell of Charlie's youth; and yet, despite the ache in her heart, the lips smiled brightly as of old and her step was as light as that of the merriest-hearted of maidens.

It had been so long since news had been received from Lord Neill Morgan, owing to the difficulty in the transportation of the mails, that she had ceased to think of him save in rare moments. At such times, she tried to picture him at Morgan Terrace with his beautiful bride, Edna Marshall, reigning over his home and heart; or in London, absorbed in the parliamentary questions of the day, or one among the leaders of the social world; for Charlie's keen perception had shown her that her cousin Neill was a man of prestige in the world.

One day as she sat musing a little sadly in her room, the patter of the children's feet re-called her to her own present, and in a moment more the door opened and in bounded the four—"the blue-eyed banditti" of old Monteagle, clamoring for her to come and play with them or tell them a story, since Mothers had cruelly forbid their going out-of-doors again.

Charlotte took her pretty little niece upon her lap, and the three boys gathered around to hear the story. After a few moments' reflection the story-teller began by saying:

WHAT BROWNIE SAW.

I must tell you of a little girl who had two brothers older than herself, and they were twins, named Leon and Theodore, but everybody called them Leo and Theo for short; and the children had a dear grandmother just like you have, who wore caps over her white curls and knitted stockings by the hour for them; and at night, when all was still and bedtime came around, this kind grandmother told them pretty stories. I will call them mine to-day.

Brownie was a wee bit of a girl, and it was upon her sixth birthday that she saw the wonderful thing I am about to describe to you. But first I am going to tell you who Brownie was and how she got her name; for some little people might begin to think she belonged to that set of jolly, roly-poly, laughing scamps who prance over the roofs of the big houses at night, climb steeples without any trouble, open locked doors without a key, and have a good time generally without any grown person to come and say to them: "It is long past your

bed-time—now off to Sleepy Land, and not another word until morning."

No; *our* Brownie was a different sort. She didn't tip-toe around in the middle of the night, and she didn't hate bed-time. Would you like to know why?—for the best reason in the world—because it was grandmother's "twilight hour," and after Brownie was tucked in her little white cot for the night, the dear old lady would begin crooning some sweet song to her pet, or else would start with those delightful words, "Once upon a time." But Brownie must keep very quiet, and shut her eyes tight, before the story-telling began. Sometimes, though, the little girl's eyes would pop open suddenly to take just one more look at grandmother seated in the low rocker, her white cap showing plainly in the soft twilight; or, if it was winter time, the firelight flickered over the wrinkled face and lighted up the bright smile—oh! so sweetly.

On a summer night, like this one we are talking about, Brownie could just make out the grandmother's figure as she sat by the open window fanning slowly, slowly, with a big palm leaf. The other children slept in the nursery, opening into mother's room, but Brownie was "grandma's baby," as everyone had called her from the time she had first toddled across the hall to push open the big door and play "peep" with the old lady within. A moonlight night was a fairy story night: you see, it was very pleasant to have a different kind of story for different nights; and somehow the moonbeams always remind one of fairies in silvery dress with a cloud of shining hair floating around them. Before we get too deeply interested in the fairies, I must tell you how Brownie got her name; and this is the way grandmother always told the story to the little girl as I tell it to you:

"When you came into this big world, Brownie, your mother wanted to name you after me, Elizabeth—a good old-fashioned name, child, and now considered quite a proper one by some people who used to laugh at it in days gone by. (It's a great thing to be in the fashion, my dear!) Well, when mother called you Elizabeth your father, who was standing by, added 'Browning'; then they both laughed, and when I asked the reason, they said it was nothing, only Mrs. Browning's poetry was a favorite with them in their young days—as if they weren't still a pair of young fledglings! You see, Brownie, there were only three of you then, with the two boys, the twins, who were five years old the winter before.

"It was decided that you were to be baptized Elizabeth Browning, which, with your surname, makes quite a mouthful for such a mite of a girl as you—just listen!—Elizabeth Browning Templeton.

"Well, you may be sure the little boys were going to make short work of it, and so they did.

"Such a baby!" cried Theo, looking at you as if he wouldn't be persuaded to kiss you for all the silver dollars in the mint; and then you opened your big brown eyes and stared at them both, as if a pair of twins in kilts was more curious than a tiny baby.

"Whew!" cried Leon, 'ain't she a *Brownie*?' And everybody laughed, and after that no one called you anything else but Brownie. Bless me, child, it can't be six years ago!"

But it was; and because grandmother was called downstairs for something about Brownie's bedtime, the little girl stood by the window alone, for it was moonlight, and she wasn't the least bit afraid, anyhow. She had never been told stories of burglars and witches who would frighten children, or bears and lions to catch them and eat them up—except, of course, she knew about David killing a lion and a bear, and about Daniel staying in the den of lions all night. She knew God had kept Daniel and David from harm.

So she didn't feel afraid, but stood by the window between the curtains looped back with old-fashioned rings, just as grandmother had left her, dressed in the new white frock she had worn at her birthday party that afternoon. One chubby hand rested upon the broad window sill as she looked out upon the moonlit lawn. She was wondering what grandma would have to say about the fairies to-night.

"Oh, if I might only see one," she said softly to herself, as the moonbeams streamed around her.

Somebody heard her, she felt sure; for there was a rustling of the curtains and a faint laugh like the echo of a silvery bell, and something brighter than the moonbeams dazzled her eyes. Brownie rubbed them to see if she were asleep; but no! she felt quite wide-awake, though her eyes smarted as if pepper had gotten into them. What did she see? Two lovely fairies with

butterfly wings that glistened beautifully in the moonlight.

"You have your wish, Brownie," said one of the fairies, who had the word "Glance" written upon a silver band that encircled her shining hair.

"Why did I never see you before, you beautiful fairies?" asked Brownie.

Glance laughed gaily: "You can only see us when we choose to open your eyes."

"Oh, tell me how! *please* do; so I may show you to grandmother."

"I can tell you how," said Glance; "but it will be no use. I have a little vial of silver dust here under my left wing, and when I shake it—so! it opens your eyes right away, and you can see us. But only a fairy can make the silver dust or use it for this purpose. As it is your birthday and I have heard that you love fairies, I wished to give you a treat."

Brownie turned to look at the other fairy: she was a tiny, tiny one; about a quarter the size of Brownie's baby sister, and upon her pretty head sparkled the brightest of stars.

"Oh, Grandma, come quickly!" cried Brownie, hearing the old lady's step in the hall.

"What is it, pet?"

"The fairies! the fairies! Ah, didn't you see them? Now they have gone!"

"Did the sandman shake some dust into your eyes, Brownie?"

"No, no, it was the silver dust from the fairy's wing. Oh! if I only had some to open both your eyes, grandma!"

"There is a silver dust called 'Imagination,'" said grandma, smiling; "perhaps that is what the fairy meant."

"Perhaps so," said Brownie, with a puzzled look, as she turned away from the window and began to untie her pink sash. She didn't know about that long word, "Imagination," but she was certain she had seen the fairies.

"Oh, Charlie!" cried Norton, "I would rather hear about soldiers, and knights, and pretty ladies than about fairies. Can't you think up another story of *my* kind? Do please, Charlie! there's a dear."

"You little gourmands!" cried Charlie with a laugh, as she patted the sunny locks of the dimpled Harriet, and looked into the eager eyes of her little nephews, the youngest of whom was a splendid specimen of a four-year-old boy with large dark eyes that reminded her of Lord Morgan's—"Not another story shall you hear to-day!"

[To be continued.]

ACCEPTANCE.

Lord, in the whirlwind and the storm
Take Thou Thy way;
And though we sow in tears, and sleep
On ashes gray,
Yet pain shall prove a cleansing fire,
To sanctify us and inspire.

Thine arm, O Lord, Thy mighty arm
Revealed shall be,
Leading us through the wilderness,
And through the sea:
Though earthly hopes be stung and slain,
No land of promise here to gain.

O Holy One, be Thou our guide
Through good and ill,
Unto the Canaan of our souls—
Thy blessed will.
O let Thy grace sufficient be,
Until our journey ends in Thee.

BESSIE BLAND.

MY SOUL.

God grant my soul and body may be white!
Through darkness have I gone with little strength,
And I have found the way a weary length,
Fighting the shadows, fearing in the night.
As there are peaks where snow in summer lies,
As wings of gulls, unstained, have kept their flight,
As starlight sifted down from winter skies
Loses no whiteness to our earth-dimmed sight,
So keep my soul upon its dust-marred way.
I love Thy courts, though frail the love I bring.
The tents of those who love Thee not delay
My lagging feet with foolish loitering,
Yet with my little strength, e'er it be spent,
I lift my soul, Lord, God Omnipotent.

CLARA WOOD SHIPMAN.

A KINGDOM AT WAR WITH THE SEA.

By MRS. LORA S. LAMANCE.

HOLLAND is a kingdom at war with the sea. A large portion of it lies below the level of the ocean. A coast line of low sand hills, or dunes, acts as a barrier or natural dike between the interior and the sea. Sometimes during great storms these sand dunes are undermined by heavy seas, and carried away. Naturally enough, therefore, Holland's history for hundreds of years was a record of the sea's encroachment, of flooded districts, and great losses. And yet, because the land was so exceedingly fertile, the industrious and agricultural Dutch people refused to leave it.

There are still standing in the Island of Walcheren huge artificial mounds, built up by almost incredible labor. To these the inhabitants fled at the approach of incoming waves, driving their cattle with them, and remaining until the waters had again subsided. On the main land, every town and city had its raised embankment, a dam to keep the storm floods from overwhelming them. And yet, in spite of these precautions, disaster after disaster visited hapless Holland.

One of the worst of these happened in 1247. It was November 1st, or All Saints' day. But, although the Netherlands were Catholic countries then, there was never a rite in cathedral or chapel that day. Unnumbered thousands were dead, and the remainder were fleeing for their lives. A fearful storm raged upon the sea. The waves swept the dunes bodily into the foaming waters, and the angry waters flowed over the fairest part of the land. This tongue of the sea receded, but kept what it had seized. It is the famous Zuider Zee. Thirty-five years later another break in the sand hills left the Zuider Zee in its present shape, an inland gulf, sixty miles long, and covering 1,365 square miles.

Just thirty years from the first great breach of the Zuider Zee came the "year of calamity." Twice in that year, once in the spring, and again in the fall, terrible storms tore out another line of sand dunes, leaving the waters of Dollart Gulf behind it as a perpetual reminder. The dead were never computed, but thirty-three villages lay at the bottom of the dreadful gulf, with all their inhabitants.

Then Holland tried erecting artificial barriers called dikes. These were not made strong enough at first, and in 1421 a great section washed out, and seventy-two villages were flooded. We talk of the horrors of Galveston, but Holland in this catastrophe lost a hundred thousand dead. The waters subsided so that thirty-four villages again reappeared, and were again inhabited. The other thirty-eight towns remained at the bottom of the new gulf, known since that time as the South Orange Waarde.

Though there have been minor floods, no other such prodigious inundations have taken place for nearly five hundred years. Storms still rage, but careful, methodical Holland has brought her system of dikes to absolute perfection. They are one of the wonders of the world. They are under the charge of engineers or officers of the crown, known as the Waterstaat. These officers make it their business to know that every section of dike, from land's end to land's end, has not an unsound foot of exposure about it.

Where there is least danger, the dikes are usually from twenty-five to thirty feet high. Dikes at dangerous points are much more formidable. That of the Helder has a sea-face slope of two hundred feet, and its six miles of length are said to cost \$30,000 each year to keep it in prime condition. The cost of the dikes annually is very great, for they must be constantly patrolled and repaired. The state bears all the cost, for the sea is regarded as an enemy with whom the state is at perpetual war.

How thick and substantial these embankments are, can be seen in the fact that while they slope steadily from the bottom upwards, the smallest dikes have usually a breadth of forty feet at the top. Usually the top of the dike is used for a road, or a canal, or both. The long mounds are beautifully green, for a growth of grass is encouraged, as the network of roots keeps the ground face of the dikes from slipping or washing. In many places a breakwater of willows is planted at the sides of the dike, the thick branches laced and interlaced into regular basket-work.

Secure behind these earthworks, Holland has drained many of her lakes back into the sea. She has cut her level land into a network of canals, and by means of locks, brings the ships of ocean to Amsterdam and other of her inland cities. And thus she holds her arch-enemy at bay.

Church Calendar.



Jan. 24—Third Sunday after Epiphany.
 " 25—Monday. Conversion of St. Paul.
 " 29—Friday. Fast.
 " 31—Septuagesima.
 Feb. 1—Monday.
 " 2—Tuesday. Purification B. V. M.
 " 5—Friday. Fast.
 " 7—Sexagesima.
 " 12—Friday. Fast.
 " 14—Quinquagesima.
 " 17—Ash Wednesday. Fast.
 " 19—Friday. Fast.
 " 21—First Sunday in Lent.
 " 24—St. Matthias. Ember Day. Fast.
 " 26—Friday. Ember Day. Fast.
 " 27—Saturday. Ember Day. Fast.
 " 28—Second Sunday in Lent.

KALENDAR OF COMING EVENTS.

Jan. 23—Dioc. Conv., California. Consecration
 Dr. Greer, St. Bartholomew's, N. Y.
 Feb. 8—A. C. M. S., Wilkes Barre, Pa.
 " 11—Spec. Conv., Albany.

Personal Mention.

THE Rev. J. H. BIRCKHEAD of Baltimore has accepted an appointment to take charge of St. Luke's Church, Georgetown, and St. Paul's, Fairview, Pa., and entered upon his duties on Jan. 15th.

THE address of the Rev. WILLIAM BRAYSHAW is changed from Valley Lee to Grayton, Md., he having accepted a call to the rectorship of Denham parish, Diocese of Washington.

THE Rev. F. A. BROWN has resigned his rectorship at Leominster, Mass., and accepted that of the church at Washington, Ga.

THE Rev. H. A. CHOUNARD, rector of Holy Communion Church, St. Peter, Minn., has tendered his resignation to take effect Feb. 1st, when he will assume charge of St. Paul's Church, Kankakee, Ill.

THE Rev. W. FLETCHER COOK, Ph.D., late Archdeacon of Indiana, has accepted work in East St. Louis, Ill., where he will take duty on Feb. 1st.

THE Rev. F. C. COWPER has resigned the rectorship of St. John's Church, Huntington, Pa.

THE Rev. WALTER R. GARDNER, D.D., of Algonie, Wis., has gone to Los Angeles, Calif., for the winter months.

THE Rev. JOHN F. KIRK has resigned his charge at North East and taken temporary charge of the Church of the Incarnation, Knoxville, Pittsburgh. Address: 124 Rochelle St., Pittsburgh, Pa.

THE address of the Rev. F. A. McELWAIN is changed from 3708 Wyandotte St., to 3700 Central St., Kansas City, Mo.

THE Rev. HENRY AIKEN METCALF of Boston has accepted an honorary appointment on the clergy staff of the Church of the Advent, Boston, Mass.

THE Rev. H. W. STARR has been called to the rectorship of St. Paul's Church, Council Bluffs, Iowa.

THE Rev. NORMAN STOCKETT, formerly of Shenandoah, has accepted a call to St. Mary's Church, Williamsport, Pa.

THE Rev. Dr. TREW, rector for the past nine years of the Church of the Epiphany, Los Angeles, has resigned, and has been appointed by the Bishop of Los Angeles his vicar, in charge of the work of the Church in the district of the city known as Garvanza and Highland Park. He will also have charge of the Memorial Church of the Angels, between Garvanza and Pasadena. Dr. Trew's address remains unchanged, and papers for the Standing Committee of Los Angeles may be sent to him as President at 146 E. Avenue 56, Los Angeles, Calif., or to Dean Wilkins, the Secretary, St. Paul's Hall, Olive St., Los Angeles.

DEGREES CONFERRED.

FRANKLIN AND MARSHALL COLLEGE, Lancaster, Pa.—Ph.D. upon the Rev. S. U. MITMAN, curate of the Cathedral of the Nativity, South Bethlehem, Pa.

DIED.

BOCK.—Welcomed into God's peace, Monday morning, Nov. 16th, Mr. CHARLES F. BOCK, senior warden of St. Thomas' Church, Battle Creek, Mich., and for many years a faithful and zealous vestryman of the parish.

"We give thanks to Thee, O Lord, for all Thy servants departed this life in Thy faith and fear."

HARING.—Fell asleep, at Johnstown, N. Y., on Monday, Jan. 4, 1904, MARY HILDRETH, widow of the late Ambrose S. HARING, and daughter of Joseph and Mary Cuyler.

May she rest in peace!

HIBBARD.—MARTHA JOHNSON, wife of Frank V. S. HIBBARD, died suddenly, Jan. 9, of pneumonia, at Coronado Beach, Calif.

NORTON.—Departed this life at Shelburne, Ontario, Canada, Jan. 14, 1904, THOMAS NORTON, M.D., brother of John W. Norton of 36 W. 17th Street, New York City.

Blessed are the merciful, for they shall obtain mercy.

OFFICIAL.

ANNUAL MEETING OF THE AMERICAN CHURCH MISSIONARY SOCIETY.

The annual meeting of the American Church Missionary Society, Auxiliary to the Board of Missions, will be held in the parish hall of St. Stephen's Church, Wilkes Barre, Pa., on Feb. 9, 1904, at 2:30 p. m. Patrons, life and annual members, and friends of the Society and of its work, are invited. Wilkes Barre kindly offers hospitality. Those who desire entertainment are asked to communicate with the Office Secretary, 281 Fourth Avenue, New York.

The Society's meeting this year has added interest because of the larger public attention now directed to Latin America by reason of the proposed construction of the Panama Canal. In St. Stephen's Church, on Monday evening, Feb. 8, 1904, there will be a public meeting to consider the Brazil Mission. Bishop Talbot will preside and speak, and other speakers will be the Rev. Dr. George Alexander, President of the Presbyterian Board of Foreign Missions, the Rev. Dr. Arthur B. Kinsolving, Brooklyn, and the Rev. Dr. J. W. Morris, late of the Brazilian Episcopal Church. Tuesday evening, Feb. 9, 1904, there will be a public meeting to consider Cuba and its interests. Several members of the Executive Committee of the Society, and their friends, are in Cuba during January, and returning, will give their impressions at this meeting. At the afternoon meeting on Feb. 9, after the election and reports, consideration will be given to Church Extension by the assistance of laymen, as carried on in Buffalo, Pittsburgh, New York, Minneapolis, and other cities: a new and promising form of Church progress. The public of Wilkes Barre and all friends of Missions, are cordially invited.

WILLIAM JAY SCHIEFFELIN,
 President of the Society,

JAS. H. DARLINGTON, D.D.,
 Chairman Exec. Com.

EUGENE M. CAMP,
 Office Secretary.

WANTED.

POSITIONS WANTED.

PRIEST.—Young Priest, unmarried, not afraid of work, desires change. Address, "WORK," THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, very successful with boys, desires a change on or about May 1st. Catholic parish preferred. Anglican or Plainsong (Solemses). Present work can be enquired into and choir heard; reverent accompanist, excellent testimonials and references. Address "CANTORIS," care THE LIVING CHURCH, Milwaukee.

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PRECENTOR wanted for church in New England. Congregational singing. Fine opportunities for teaching. Address "PRECENTOR," care LIVING CHURCH, Milwaukee.

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NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
 General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

DO YOU BELIEVE IN PENSIONING THE CLERGY?

United States Government, cities, railroads, great commercial enterprises, and certain trades pension as a matter of business without tax or assessment. Several denominations guarantee \$300. Merchants' Fund of Philadelphia, same. Police and firemen pensions average \$400. Principles inculcated by Church inspire, at bottom, all these. Why, then, is the Church behind? First: Ignorance of need (we have 400 now on the General Clergy Relief Fund lists to care for); and, Second: Ignorance of National Official Fund for Workers (same status in General Canons as Missionary Society for Work) and confusion of societies, and consequent waste and diversion of money. Can't accomplish results in forty or more ways, and all without contributions. Obey recommendation of General Convention, viz., "Offering once a year and proportion of Communion Alms." The only broad-gauge plan. Applies no tests, attaches no conditions, requires no payments or dues, admits of no forfeiture, but offers benefits to all clergy of the Church, widows and orphans, without regard to age or Diocese, and provides for automatic old age pension when funds increase. Give help and advocacy and the long desired result will be attained. We could plead the pathos and need, but is it not your privilege as a Christian; indeed, are you a Christian, if you neglect this?—the practice of the Gospel of the Kingdom in your very midst.

GENERAL CLERGY RELIEF FUND, Church House, 12th and Walnut Sts., Philadelphia.
(Rev.) ALFRED J. P. McCLURE,
Assistant Treasurer and Financial Agent.

ACKNOWLEDGMENTS.

ST. JOHN'S COLLEGE BUILDING FUND.

The Rev. F. L. H. Pott, D.D., President of St. John's College, Shanghai, China, begs to acknowledge, with thanks, the following additional gifts towards the College Building Fund: "J. A. A.," St. Paul's Church, Baltimore, \$2; Rev. E. M. Parker, in memory of "G. P.," \$5; A Member of Woman's Auxiliary, St. Thomas' Church, New York, \$150; Mrs. Jas. Benedict and Sons, A Thankoffering, \$10; Woman's Auxiliary, Deaconess House, Philadelphia, \$2;

Woman's Auxiliary, St. Paul's Church, Overbrook, Pa., \$5; Tuesday Missionary Bible Class, Woman's Auxiliary, \$18.

Contributions from givers in the United States, \$21,441.84. Contributions in the field from Chinese givers, \$6,454.95. Amount needed to complete the fund, \$103.21.

CHURCH LITERATURE PROPAGANDA.

Previously acknowledged, \$161.53; Mrs. W. B. Welsh, Fayetteville, Ark., \$5.00; Fred'k J. Lightbourn, Hazardville, Conn., .25; Total, \$166.78.

BOOKS RECEIVED.

FLEMING H. REVELL CO. Chicago.

Methods of Bible Study. By W. H. Griffith Thomas, B.D., of St. Paul's, Portman Square, London, W.

The Pedagogical Bible School. A Scientific Study of the Sunday School with Chief Reference to the Curriculum. By Samuel B. Haslett, Ph.D., Lecturer on the Psychology and Pedagogy of Religion—Hartford Theological Seminary, 1901-2. Honorary Fellow in the Psychology of Religion—Clark University, 1902-3. Introduction by Pres. G. Stanley Hall, Ph.D., LL.D. Price, \$1.25 net.

RICHARD G. BADGER. Boston.

Robert of Kincaid. A Tale of the Douglas. By William Henry Tompkins. 12mo. Price, \$1.25.

Vita. A Drama. By Grace Denio Litchfield. Price, \$1.25.

Frog Hollow Post Bag. As Sorted and Arranged by the Hermit. Henry D. Muir. Price, \$1.25.

Love Knoweth Best. By William Garvin Hume. Price, \$1.00.

Sun Gleams and Gossamers. By Hilton R. Greer. 12mo, cloth, ornamental. Price, \$1.00.

J. B. LIPPINCOTT CO. Philadelphia.

Joseph and the Land of Egypt. Temple Series. By Prof. A. H. Sayce, LL.D.

Joshua and the Conquest of Palestine. Temple Series. By Rev. W. H. Bennett, D.D., Litt.

Doc. (Cam.), Professor of O. T. Exegesis in New and Hackney Colleges, London.

GINN & CO. Boston.

The Louisiana Purchase and the Exploration, Early History, and Building of the West. By Ripley Hitchcock. With Illustrations and Maps. 12mo. 349 pages. Price, \$1.25.

E. P. DUTTON & CO. New York.

Tennyson's *In Memoriam*; with Analysis and Note by Charles Mansford, B.A., late Vice-Principal Westminster Training College. Price, 75 cents net.

The Psalms in Human Life. By Rowland E. Prothero, M.V.O., formerly Fellow of All Souls' College, Oxford, author of *Life of Dean Stanley*, editor of the *Letters and Verses of Dean Stanley*, the *Letters of Edward Gibbon*, and the *Letters and Journals of Lord Byron*. Price, \$3.50 net.

FREDERICK A. STOKES CO. New York.

The A. B. — Z. of Our Own Nutrition. By Horace Fletcher, author of *Menticulture, Happiness*, etc. Experimentally assisted by Dr. Ernest Van Someren, M.R.C.S., L.R.C.P., of Venice, Italy, and Dr. Hubert Higgins, M.A., M.R.C.S., L.R.C.P., of Cambridge, England. Price, \$1.00 net.

LONGMANS, GREEN & CO. New York.

Life and Letters of Thomas Thellusson Carter, Warden of the House of Mercy, Clewer, Hon. Canon of Christ Church, Oxford, and for thirty-six years rector of Clewer. Edited by the Ven. W. H. Hutchings, M.A., Archdeacon of Cleveland. With Portraits and other Illustrations.

PAMPHLETS.

Year Book of St. Mark's Church, New York, 1903.

Year Book of St. Bartholomew's Parish, New York City. Christmas, 1903.

Forty-Fifth Annual Report of the House of Mercy, Inwood-on-the-Hudson, New York City, A. D. 1903. New York: P. F. Mc-Breen & Sons, Printers.

The Church at Work

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
Church Burned in Albany.

TRINITY CHURCH, Albany, the third oldest in Albany, has been visited by fire, not only wiping out what has just been accomplished, but adding a loss of about \$10,000. The rector lost all of his vestments. The *Albany Press-Knickerbocker-Express* says, in its detailed account of the fire:

Through the heroic efforts of the Rev. F. St. George McLean, rector of the church, who risked his life by entering the vestry, where the flames were the fiercest, the beautiful communion service of solid silver was saved intact. The altar brasses, most of the movable memorials, and the processional cross were saved by the firemen. The entire sanctuary end of the interior of the edifice was completely wrecked, and when the firemen had completed their work of fighting the flames the church interior presented a pathetic scene of desolation. The rector and vestry have risen to the occasion and are even now planning for the rebuilding. They will have the sympathy and aid of Albany and Troy and of many who have worshipped in this church in the past.

CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.
CHAS. T. OLMSTED, D.D., Bp. Coadj.

House of the Good Shepherd — B.S.A. — Convocation at Watertown.

AT THE ANNUAL meeting of the House of the Good Shepherd, Utica, held Jan. 14th,

reports showed that 46 children have been cared for since last January. The present house-mother is Sister Leonora, a deaconess, and well qualified for her duties. The coming year will bring new duties and larger obligations. Greater expense will be incurred by more children, more helpers, etc., and we must rely on the continued kindness of friends who have never failed. The year's expenses amounted to nearly \$5,000 and the building fund is \$38,105.66. The exterior of the new building is finished and the interior is fast nearing completion. Trustees for the ensuing year were elected as follows: T. R. Procter, W. M. Storrs, J. E. Brandegee, H. P. Crouse, C. E. Chase, M.D., H. G. Hart, Hugh White, W. S. Doolittle, W. L. Watson, C. S. Symonds, G. M. Weaver.

THE LOCAL COUNCIL B. S. A. in Utica, held its annual meeting Jan. 13, in Calvary Church parish house. It was decided to omit the usual course of Lenten sermons this year and urge a better attendance at the regular services in the respective parishes.

THE CONVOCATION of the First District, the Rev. A. J. Brockway, Dean, held its January meeting in the Church of the Redeemer, Watertown, on the 19th and 20th inst. Sermons were preached by the Rev. Robert Fletcher and the Rev. F. W. Merrill of Oneida, Wis. Mr. Merrill also addressed the Woman's Auxiliary and the Junior Auxiliary on Tuesday afternoon. Short addresses were made Tuesday evening by Rev. Messrs. Raynor, Ormsbee, Trickett, Hoffmann, and Doo-

little. On Wednesday afternoon the subject of "The Inter-relation of Pulpit and Pew" was discussed by Mr. J. M. Tilden, Rev. C. N. Tindell and others.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

Progress at Montoursville—Canton.

DURING the past year, the Rev. D. Conners has been in charge of the Church of Our Saviour, Montoursville, and so far as his health would permit, has been doing mission work in the surrounding hill country, where he found the congregation of the Church of the Good Shepherd, Upper Fairfield, worshipping in a log house belonging to a zealous worker who, for twenty-five years, has held the position of Sunday School Superintendent. Owing to bad advice, the title to the church property was placed in the hands of the vestry of a neighboring parish, who neglected to keep up any insurance or to notify the mission of its lapse, so that there was no fund in hand to rebuild the mission church, which was struck by lightning and burned down before the arrival of the new pastor. He at once set out with a magic lantern, and though neither an expert or the possessor of an interesting or well selected stock of views, had the gratification before his health broke down and he was obliged to leave, of seeing the congregation again worshipping in their new church. Owing to the weakening of the walls, for it was necessary to change somewhat the style

of architecture of the church; and while the exterior is severely plain, the building, which is of stone with slate roof, finished inside with concrete, and granite floor, making it as nearly fire-proof as possible, is still a commanding object set on the top of a hill overlooking twenty or thirty miles of country, its gilt cross being visible for many miles and its bell calling the faithful to prayer from the surrounding valleys. Inside the building fully makes up for any wants in its exterior; and it is an admirable type of a mission church. A vestry room is being added, which is to be of sufficient size for part of the Sunday School work, and also arrangements for the visiting priest to have a place for sleeping, which will greatly help him in the matter of early Eucharists. Through the assistance of former parishioners of the pastor, the appointments of the altar are complete and memorial windows are to be placed to the memory of the Rev. Albra Wadleigh and Miss Susan E. Hall, who were largely interested in the beginning of mission work at this place, twenty-nine years ago. Unfortunately the pastor has been obliged to leave before the church is consecrated. Not having heeded advice, both medical and other, he found himself so far out of health as to be unable to continue this work. He was able before leaving to celebrate once in the new building and to leave a congregation who fully appreciate what he had done.

THE NEW chapel of St. James', Canton (Rev. Sidney Winter, priest in charge), was blessed by the Bishop Coadjutor of Central New York on Friday, Jan. 15th. In the evening the Rev. E. H. Eckel was the preacher. This is one of the 100 places from 500 to 5,000 or more that our Church has never had any Church building in before, except a small rented chapel.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.
CHAS. F. ANDERSON, D.D., Bp. Coadj.

Dundee—Two Churches Closed—Historic Cope—Church Club.

THE RECTOR of St. James' Church, Dundee, the Rev. Frank E. Brandt, issued a pastoral at the opening of the New Year, in which he suggested some of the work which would devolve upon the congregation and require their efforts during the present year. Among other things, he said: "Educate yourselves in the Church of your adoption. Keep yourself in touch with current events in the Kingdom of God upon earth. Take a Church paper—THE LIVING CHURCH, The Churchman, or The Church Standard. I hope I am mistaken, but I believe that not more than half a dozen of our people are subscribers to any of our great Church weeklies."

IN THE GENERAL inspection of buildings which is going on in Chicago as a result of the burning of the Iroquois Theatre, we notice by the papers that St. Paul's Church, Rogers Park, and St. Mark's Church, Chicago, have been closed by the city authorities until certain alterations have been made. It is understood that St. Mark's, having made the required alterations, will be allowed to open Sunday.

THERE HAS RECENTLY come into the possession of Mr. T. E. Smith, the general secretary of the Guild of All Souls, the first cope ever worn in the American Church. It is of black, and was owned by the late Father Prescott, at one time rector of St. Clement's Church, Philadelphia. At his death it became, by his request, the property of the guild.

THE CHURCH CLUB of Chicago invited the various organizations of men in the different parishes of the city to meet with the club at a banquet at Kinsley's on Thursday evening, Jan. 14. About 200 responded to

the invitation. At the close of the banquet, the President of the club, Judge Holdom, made an address of welcome to the guests. In the course of his address he spoke of the recent death of Mr. T. D. Lowther, that munificent Churchman who has done so much for the Church in the Diocese of Chicago, especially for the Cathedral, St. Mary's Home for Children, and for the Church Home for Aged Persons. The Rev. S. B. Blunt, rector of the Church of the Redeemer, spoke on the question of "The Young Man in the Church." Mr. Blunt began by asking two questions, the answers to which would form the theme of his address: (1) What sort of a religion will attract men to the Church? (2) What service may they render? Mr. Frederic C. Morehouse, editor of THE LIVING CHURCH, spoke on "The Man in the Church," and Mr. C. E. Field of the Church of the Redeemer, on "The Man in the Church in Chicago."

THERE WAS a special memorial service in the Chapel of the Holy Faith at the Western Theological Seminary on the anniversary of the death of Dr. Gold, last Wednesday, conducted by the Alumni Association of the Seminary.

ALL SAINTS', Pullman, has sustained a severe loss by the deaths of Harold and Robert Martin, the two young sons of Professor and Mrs. D. R. Martin, in the Iroquois theatre fire. The funeral service was held at St. Joseph's, West Pullman, on Sunday, January 3d, and was attended by an immense gathering of sorrowing friends and relatives. A handsome bronze memorial tablet will be placed in the chapel as a loving tribute from All Saints' congregation. Requiem Eucharists were said at Pullman on Friday, January 1st, and at West Pullman, Sunday, January 3d, and were most impressive, and reverentially attended.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.
Bequest for Rockville.

A REQUEST of \$1,000 from the late George Sykes to St. John's Church, Rockville (Rev. James F. George, rector), will nearly pay the debt upon the parish.

DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.
Children's Home Opened.

A HEARTY and impressive service of Benediction was held in the city of Dallas on the afternoon of Jan. 14, when St. Matthew's Home for Children was blessed and formally opened by the Bishop of the Diocese. The procession formed in St. Andrew's mission chapel, close by the Home, and was composed of the crucifer and choir of St. Matthew's Cathedral, the city and visiting clergy, and the Bishop. Reading antiphonally the fifteenth and sixteenth Psalms, the procession moved around the building, and on entering the front door, the Bishop said: "O Lord, protect this Home, and let Thy holy angels guard it." After responses made by the people, and appropriate prayers offered by the Bishop, the procession moved from room to room repeating the thirty-second Psalm. Interesting addresses were delivered by Dean Stuck and Bishop Garrett. The story they told of this practical and blessed work of Christian charity was joyful and inspiring to hear. It was declared that the only requirements for the entrance of children into this Home were necessity, and the application for admission. It is intended that helpless and homeless orphans, waifs, and foundlings of the city of Dallas, who are not suffering from any contagious disease, shall find here a home where they shall receive every possible attention, thorough training, tender watchfulness and constant care, free of all charges.

The building is a substantial brick structure, admirably arranged, and well equipped. It consists of two stories and a basement, and has ample accommodations for more than a hundred children. It stands upon a hill well studded with trees, and occupies a commanding site on the corner of Grand Avenue and Gould Street. It is about two miles from the Cathedral. The total cost of the building and furnishings is \$14,000, all of which has been paid, except \$3,500.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.
Woman's Auxiliary.

THE WOMAN'S AUXILIARY held its Epiphany meeting in Calvary Church, Wilmington (the Rev. W. M. Jefferis, rector), Thursday, Jan. 14. An address of welcome was made by the rector, followed by addresses from the Bishop of Delaware and the Rev. W. J. Hamilton of Delaware city. A business meeting was held in the Sunday School room immediately after the service, Mrs. Caleb Churchman presiding. Plans were drawn up for a Conference to be held in St. John's Church, Feb. 13, in the interest of the United Offering. A most interesting paper was read by Mrs. George W. Hodge of Philadelphia.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.
Recovery of Major Fairbanks.

WE ARE GRATIFIED to report that Major Fairbanks, who has been seriously ill since Christmas eve, has been steadily improving for the last few days, and it is expected that he will soon be about again.

GEORGIA.

C. K. NELSON, D.D., Bishop.
Cornerstone Laid in Atlanta.

THE CORNERSTONE of St. Andrew's Church, Atlanta, was laid on the last day of December, during the afternoon, the Bishop officiating, assisted by a number of the city clergy.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.
The Bishop's Illness—Woman's Auxiliary.

THE BISHOP has been obliged by ill health to cancel early appointments and has gone for a couple of weeks to Virginia Hot Springs. He has suffered from an attack of grip, which he did not easily throw off, but which is not likely to have serious results.

AN ADDRESS on Missions was delivered by the Rev. C. S. Sargent, rector of St. David's Church, before the Woman's Auxiliary of the Diocese at Holy Innocents' Church, Indianapolis, on Jan. 5th. There was a social gathering after the service.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.
Brooklyn Items.

TO MEMORIALIZE the death of parishioners during the years 1898 to 1903, four beautiful art glass panels, descriptive of incidents in our Lord's life, will be placed in the chapel of the Church of the Messiah, Brooklyn (Rev. St. Clair Hester, rector). The first will represent "The Flight into Egypt"; the second, "Christ Among the Doctors"; the third, "Christ in the Carpenter Shop," and the fourth, "The Baptism of Christ."

THE Church of the Good Shepherd, Brooklyn (Rev. Robert Rogers, Ph.D., rector), and Christ Church, Brooklyn, E. D. (Rev. J. H. Darlington, D.D., rector), have lately added the envelope system as auxiliary to the established method of support.

A NEW pipe organ is to be installed in St. Matthew's Church, Brooklyn Manor (Rev. Albert C. Bunn, M.D., priest in charge). A

fund was recently established for this purpose to which the Christmas offerings were added.

ON TUESDAY afternoon, Jan. 12th, in St. Peter's Church (Rev. Lindsay Parker, Ph.D., rector), the wedding of the Rev. Percy Trafford Olton and Miss Elizabeth Theodora Matthew was solemnized. The groom, who is at present rector of Zion Church, Greene, N. Y., had been a lay reader and was during the past four years curate of St. Peter's Church.

A FESTIVAL in honor of the patron saint was held at St. Timothy's Church, Brooklyn (Rev. Walter Irving Stecher, rector), Wednesday, Jan. 13. Though the day was stormy it did not mar the joyfulness of the occasion, and the large number of attendants at the services manifested the interest of the congregation in its observance. A Low and a High Celebration of the Holy Communion were held. At the High Celebration the rector was celebrant, while the Rev. Frederick W. Norris, rector of St. Matthew's Church, Brooklyn, acted as deacon, and the Rev. Ernest A. Osborn, rector of St. John's Church, Parkville, was sub-deacon. The Communion service was King Hall. The Rev. Thomas J. Lacey, Ph.D., rector of the Church of the Redeemer, preached a strong and forceful sermon. At Evensong, the Very Rev. John Robert Moses, M.A., Dean of the Cathedral of the Incarnation, preached an interesting and inspiring sermon.

THE EPIPHANY meeting of the Local Assembly B. S. A. was held in the chapel of St. Ann's Church, Brooklyn (Rev. Reese F. Alsop, D.D., rector), Thursday, Jan. 14th. Owing to the illness of the President, Mr. William Harrison, the presiding officer was Mr. William Macbeth. The past year, though devoid of exceptional work, has much to credit the local assembly. The number of chapters is twenty-seven, a gain of four in the year. The chapters of the Junior department number twelve, an increase of three over the past year.

During the year, three well beloved members of the assembly, Albert W. Lindsay of Incarnation Chapter, Clarence Stanley of St. Luke's Chapter, and G. C. Piercey of St. Thomas' Chapter have passed to their rest.

The devotional service was conducted by the Very Rev. John Robert Moses, M.A., Dean of the Cathedral. In the evening, the Rev. Frank Page, D.D., rector of St. John's Church, Brooklyn, and Mr. John M. Locke of Grace Church Chapter, East Orange, N. J., spoke on the subject, "Ways to Win Men."

MAINE.

ROBT. CODMAN, D.D., Bishop.
Church for Rumford.

THERE is a plan on foot to erect a church building at Rumford, where something in excess of \$2,000 has already been raised for the purpose, and plans have been drawn for an edifice to be erected at a cost of about \$3,000. The church will be of stone, and there will be a parish house in the rear. Of the amount on hand, nearly \$400 was collected by Mr. and Mrs. R. L. Lewis, and \$200 by the St. Margaret's Guild. It is less than a year since the first service of the Church was held in Rumford. The work is under the direction of Archdeacon Seymour.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.
Lowell Archdeaconry -- Children's Hospital -- Boston Notes.

THE ANNUAL meeting of the Archdeaconry of Lowell was held in Christ Church, Cambridge, Jan. 14. Archdeacon Babcock was celebrant. The sermon was preached by the Rev. A. W. Moulton, rector of Grace Church, Lawrence. At the business session, Bishop

Lawrence was present, and made an address. It was voted not to divide the Archdeaconry at present. The other two archdeaconries were invited to attend the meetings of this one. The Rev. A. H. Amory of St. Stephen's, Lynn, read a paper on "Ten Years of Church Missionary Work in the Archdeaconry of Lowell."

THE ANNUAL report of the Children's Hospital, under the charge of the Sisters of St. Margaret, shows a fine record of usefulness. The number of patients treated in 1890 was 406, and this has increased to 1,519 in 1902. The visits to the out-patient department have been increased from 7,291 in 1890 to 24,529 in 1902.

THE Rev. Dr. Shinn of Newton, the founder of the Shut-In Society, has resigned his position as president, and the Rev. Charles E. Hutchinson, rector of the Church of the Ascension, has been elected to the position.

THE Church Temperance Society has published a statement of its preventive and rescue work for men and boys, and asks for \$100,000 endowment fund. It has already raised \$1,000.

A LARGE and important work among unfortunate Britishers is carried on in Boston and vicinity by the chaplain of the British Charitable Society, the Rev. J. Wynne Jones.

BISHOP LAWRENCE preached last Sunday evening before the Boston Y. M. C. A. upon "Christ's Message to Young Men."

THE SERVICE in the Welsh language, last Sunday afternoon in St. Andrew's Church, Boston, was attended by people speaking this language from Lowell, Quincy, Melrose, Wakefield, and other equally distant places. The Rev. J. Wynne Jones preached in that language.

BISHOP LAWRENCE announced last Sunday morning, at Emmanuel Church, the resignation of the rector, the Rev. Leighton Parks, D.D., to become rector of St. Bartholomew's Church, New York.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.
Clericus--Lantern Lecture--Beloit--Missionary Service--Kemper Hall.

THE MEMBERS of the Clericus were entertained last week at the Cathedral guild house, where the Rev. J. F. Kieb spoke on matters pertaining to Sunday School work.

THE REV. CHARLES SCADDING of Chicago gave his very entertaining lantern lecture on The Church in St. James' guild house last Tuesday evening, under the auspices of the Woman's Auxiliary, after which a reception was tendered the Actors' Church Alliance.

AT ST. PAUL'S CHURCH, Beloit (Rev. H. J. Purdue, rector), a handsome alms basin, given in memory of Mrs. Luvia Doolittle Willard, sometime a member of the parish, was presented and blessed by the rector on Christmas day. The gift was a memorial from Mrs. Willard's daughter, Miss Clara Willard of Washington, D. C. The rector has also organized a servers' guild, to be known as St. Philip's.

THE CHILDREN of the various parishes in the city and vicinity were gathered at the Cathedral last Sunday afternoon for a missionary service. The church was crowded with the little folks and their guardians, and a bright and happy service was rendered. The service was read by the Rev. Messrs. Smith and Slidell, rectors respectively of St. Paul's and St. John's Churches, and the speakers were the Bishop and the Rev. George F. Burroughs of St. Andrew's.

KEMPER HALL, Kenosha, will soon have added to its plant a school of music, the land

for which has just been obtained and will be utilized in the near future. Plans are also being made for the enlargement of the summer home for children under the care of the Sisters of St. Mary.

MINNESOTA.

S. C. EDGALL, D.D., Bishop.
Luverne--Winona--Breck School--Other Notes.

THE "CHEERFUL WORKERS" of Luverne parish have placed a beautiful carved oak Lectern in the chancel in memory of the late Bishop Gilbert, under the direction of Mrs. Jay La Due. The rectory fund has received \$165, netted from a Christmas sale.

MR. CHARLES HORTON, senior warden of St. Paul's, Winona, sent the Bishop a check for \$1,500, to be invested, the interest accruing from said investment to go towards the Aged and Infirm Clergy fund. He hopes to make annually similar donations until the fund reaches \$7,500.

UNDER the wise administration of the Rev. Mr. Pond, the Breck School at Willmar is in excellent condition, but he is greatly hampered by a debt of \$10,000 upon the institutions. A generous layman, whose name is withheld, has informed the Bishop of his readiness to contribute one-fourth of the sum required to liquidate this debt, providing the balance can be raised. The names of the two deceased Bishops appear as endorsers on the notes representing this debt. Are the wealthy Churchmen of Minnesota going to allow the names of Whipple and Gilbert to go into history unhonored? We revered them when alive. If we still cherish a loving memory of them, manifest it by coming to the rescue!

THE REV. DR. W. W. WEBB of Nashotah is scheduled to conduct a "Quiet Day" for women in Christ Church, St. Paul, March 1st. The choir at Christ Church has given evidence of marked improvement since the Rev. Mr. Madison became its director.

ST. JOHN'S PARISH, St. Paul, has organized a Church club for young men. A reading room is to be one of the attractive features of the club.

THE PARISH ROOMS in the basement of St. Paul's Church, Minneapolis, have been fitted up at a cost of \$1,200.

ST. JOHN'S MISSION at Linden Hills have paid \$900 for a lot. They hope to erect a church thereon next summer.

NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.
ARTHUR L. WILLIAMS, D.D., Bp. Coadj.

Progress at Fairbury.

FAIRBURY is an important railroad and agricultural centre of 3,500, situated in the southwestern part of the state. For ten years no work had been done here by the Church. The General Missionary, the Rev. William H. Moor, visited this important town in July, and finding that there was a desire on the part of several for the services of the Church, made arrangements for occasional services. A branch of the Woman's Auxiliary and a Sunday School were organized. Awakened interest justified the holding of a series of services early in Advent by the Rev. F. S. White of St. Andrew's, Omaha. These services partook of the nature of a mission, special emphasis being laid upon the fundamental doctrines of the Catholic religion. The hall in which the services were held was filled at every service. At the close of the mission, the Bishop Coadjutor confirmed a class of twelve persons, presented by the Rev. William H. Moor, by whom they had been prepared for this sacrament. Another class, equal in number, is under instruction and will be confirmed upon Bishop Williams' next visitation. A site is being sought and money is being raised for a suitable church building.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

South River—Anniversary in Trenton—Hammononton—Atlantic City—Associate Mission—Church Club.

HOLY TRINITY, South River, has increased so rapidly under the care of the Rev. Mr. Reddish as to demand his entire time. He has resigned, therefore, the Church of the Saviour, Cheesapeake, and Rev. Francis H. Smith, rector of St. Peter's, Spotswood, has taken charge of that mission, giving one service every Sunday. The Rev. Mr. Reddish belongs to the Associate Mission staff, but does the work of a resident rector in South River.

ST. ANDREW'S CHURCH, Trenton, kept recently the first anniversary of entering their new church on Brunswick Avenue. The Rev. Milton A. Craft, rector of Grace Church, with the help of lay readers, supplies St. Andrew's with regular services every Sunday. At the present rate of growth, it bids fair to be very soon a strong parish. There are now eight churches and one mission in the city of Trenton, served by seven clergymen. Counting the members of the Associate Mission, there are fourteen clergymen residing in Trenton, all engaged in active parochial work.

ST. JAMES', Piscatawaytown, has received help for many years from the missionary fund of the Diocese, but recently returned the treasurer's check, refusing any further outside aid.

THE TRENTON CLERICUS held its December meeting in St. Mary's rectory, Burlington, with full attendance. An interesting paper was read by the Rev. S. H. Jobe, rector of Christ Church, Bordentown. The January meeting was held in the rectory of St. Michael's Church, Trenton, on the 18th. The Plainfield Clericus met on the 12th, at the Park Avenue Hotel, Plainfield, with the Rev. J. P. Taylor, D.D. An interesting paper on "Penology" was read by the Rev. C. L. Cooder, rector of St. Paul's Church, Rahway.

ST. MARK'S, Hammonton, under its new rector, the Rev. Paul F. Hoffman, is thriving beyond expectation. The debt on the rectory is nearly extinguished and a new parish house is among the plans and hopes of the near future. Christ Church, Waterford, which has been worked from Hammonton for many years, is closed because the town has fallen into decay, and there is no congregation left. Goldsmith's "Deserted Village" would find its counterpart here—houses that were once comfortable homes, decaying and falling into ruin, streets that were once busy, now covered with grass, and silent as death. It is a difficult problem to know what to do with the substantial church building.

ON THE FIRST Sunday of the new year, the Bishop made his annual visitation to St. James' Church, Atlantic City (the Rev. W. W. Blatchford, rector). The church building suffered loss in the terrible gale that swept the coast last autumn. The damage has been repaired, but out of the rector's scanty income. The church was built originally for summer use only, but was likely to fail, when the Bishop took it and put the present incumbent in charge, to keep it open the year through. It has been a hard struggle, but for seven years Mr. Blatchford has stood at his post faithfully, summer and winter. The free-will offering of the congregation are his sole dependence, and the recent repairs have been a heavy strain on his finances. Are there not some who will be glad to help him?

THE APPOINTMENT of the Rev. M. B. Nash as Head of the Associate Mission in Trenton marks a new advance in the work of that

useful institution, and bids fair to increase the missionary work of the Convocation, both in the development of new missions, and the better supply of the old ones. Of late the work of the Convocation is being concentrated more and more in the hands of the mission workers in Trenton. The method of work has proved so successful that some account of it may be of general interest.

It is now about eight years since the Associate Mission was organized under the guidance of Bishop Scarborough. It long ago passed beyond the experimental stage, and seems to be an assured success in the peculiar field it has undertaken to cover. The object of the mission is three-fold: first, to bring newly-ordained deacons together more immediately under the care of the Bishop and the experienced presbyter who is at the head of the house; second, to provide a cheaper, and at the same time more effectual means of carrying on the work of missionary chapels, and such weak parishes as are partially dependent on diocesan aid; third, to extend the influence of the Church in the suburban and country districts.

How well the plan has worked in the last two particulars may be inferred from the fact that at present the mission hold services in 24 places, with a staff of six members. Of course this work is not done without the aid of faithful lay helpers, but there are no places to which the clergy of the mission do not go at least once a month, and most of the stations are visited every week, the clergy travelling from place to place, usually by bicycle, wagon, or on foot, and holding three and sometimes more services in as many different places on Sunday; besides others through the week.

In the way of starting new work, the mission has been very successful. In the vicinity of Trenton several flourishing chapels have been opened, and these have grown with the outward growth of the city, and will, it is hoped, in time, become parishes. Services have been commenced, also, in many country places where the Church is practically unknown, and while in some cases the work may never lead to the establishment of parishes, it is nevertheless of great value in bringing the knowledge of the Church to people now ignorant of her ways, and many of whom, moving later towards the great centres of population, more readily come under her influence there. Half a dozen small churches have been built since the mission began its work, and as many more places have grown strong enough to organize as parishes and pay for resident clergy.

The work is valuable for still another reason, viz., because it is bringing the Church to many of Christ's sheep who are scattered abroad. Here and there solitary communicants are found who have long been deprived of Church privileges, and these are cared for, gathered together, and made centres of influence in their neighborhood.

Finally, the work is real missionary work. It is hardly possible to exaggerate the forlorn condition of some of the people to whom the Associate Mission clergy go—men, women, and children who live miles from any place of worship, and have fallen into total neglect of any religious practices; others, in some of the back districts, who are living in the grossest immorality—and some among the little ones to whom the name of Christ is almost unknown and unheard, except as an oath. One missionary, for example, in a single little settlement, found two cases of pitiful poverty, and three cases of awful immorality—in one case a daughter living in wifely relations with her own father. And that, if we remember his story aright, in one afternoon's visiting.

It is such work as this that the Associate Mission clergy do. The members of the mission live in a house in Trenton, from which they go out Wednesdays and Sundays for

services and pastoral work in their different stations. Here they meet together in common study and common prayer, mutually helping one another, curing each other's "blues," solving each other's difficulties, helping in each other's work. There is no chance, with this common life, to get deacons aged and morbid, and so lapse into indifference or something worse. It is impossible to live at the mission and mope or rust. Thus far the plan has worked well—well for the missions, giving them more services than ever before; well for the Bishop and the Convocation, as the expense has been less than in the past (something under \$5,000 last year—of which only \$2,400 comes from the Convocation—for the salaries of the clergy, their travelling expenses, and the entire conduct of the mission); and well for the men, who live more happily, gain a wider experience, do a better and larger work, and (it is believed) develop a deeper personal spirituality than if they were left to themselves to struggle separately and alone.

The Associate Mission House, in which the mission clergy live, is on Hamilton Avenue, Trenton, where visitors are welcomed at any time. It is a handsome building, and the money for its erection was raised entirely as a result of the new system of work.

AT A MEETING held in Trenton, Jan. 14, the Church Club of the Diocese was organized and the prospects of its success are most encouraging. The meeting was held at the Trenton House, where a banquet was served. The Bishop of the Diocese presided, and Mr. George Zabriskie of the New York Church Club, and Mr. Burton Mansfield of the Church Club of Connecticut, were the speakers. Afterward, it was decided to organize, and the following officers were elected: President, John N. Carpenter of New Brunswick; Vice-Presidents, Augustus A. De Use of Spotswood, Dr. J. H. Pugh of Burlington, Bayard Stockton of Princeton; Secretary, Wm. D'Olier of Burlington; Treasurer, John S. Broughton of Trenton. The club starts with 30 charter members, but has prospects of from 75 to 100 by the next meeting.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.

Berkeley Alumni.

THE NEW YORK Association of the alumni of the Berkeley Divinity School held its annual meeting on the 14th, the 151st anniversary of Bishop Berkeley's death, at the Vendome, the Rev. Dr. W. H. Vibbert, president of the association, in the chair. After luncheon, the address of the day was delivered by the Rev. F. J. Kinsman, formerly professor at the school and now of the General Theological Seminary, on "The Berkeley Name." He spoke of Bishop Berkeley, a Bishop of the eighteenth century, as an example for the clergy of this land in the twentieth century.

Bishop Lines of Newark spoke earnestly of the responsibilities resting upon teachers and students of theology, and Bishop White of Michigan City spoke with like earnestness of the importance of the work to which the Church is pledged and her need of the united service of all who are called to the ministry. The vice-dean, Dr. Hart, bringing the greetings of Dean Binney, who is making a voyage to the West Indies for his health, gave a report of the work of the school, and its advance in numbers, with continued excellence of work and development of character, which was supplemented by a letter from C. E. Jackson, treasurer of the school, as to its material interests and financial condition. Addresses of an informal kind were made by Professor Denslow and others. The officers were reelected for the next year.

OHIO.

WM. A. LEONARD, D.D., Bishop.

The Clericus—Sunday School Work.

AT THE REQUEST of the Cleveland Clericus, the Bishop of the Diocese has arranged for a Quiet Day for the clergy, which will be held in Cleveland, Thursday, Feb. 11th. Bishop Coleman will conduct the devotions. The paper at the January meeting of the Clericus was read by the Rev. C. Sidney Goodman on the subject of "The Psychic Power of Preaching." It called forth an interesting and stimulating discussion.

THE CONFERENCE of Sunday School teachers, held under the direction of the Clericus, on Jan. 12th, at the Cathedral House, was attended by over a hundred of the teachers, representing nearly every Church Sunday School in the city, and by most of the clergy. The afternoon session was given over to the discussion of the wide and important subject of Sunday School Instruction, taking up the question "What Should be Taught in our Sunday Schools, in what Order, and with what Text Books?" The Rev. Wilson R. Stearley, rector of Emmanuel Church, opened the discussion. In addition to the Catechism, he said, it is necessary to teach the child (1) the Historic Christ, the source and foundation of Christianity and the Church; (2) the meaning of the Church as the Kingdom of God, what it is for, its relation to Christ, and its use in the child's own life; (3) the history of the Church in both the Old and New Testaments and down to the present day. This is needed for his general edification and for development of Christian character. Mr. Stearley then outlined the graded course of study which is used in Emmanuel Sunday School, and, with some modifications, in Trinity Cathedral Sunday School. In both the new methods are accomplishing better results, awakening greater interest and more faithful work on the part of both teachers and scholars, and building up the schools in numbers. It is easier under this system to get and keep good teachers. The Rev. Dr. Geo. H. McGrew, rector of St. Paul's Church, spoke of the importance of studying the life of Christ fully and systematically.

In the discussion which followed these two addresses, many important points touching the teaching of the Church Catechism and of the Prayer Book were brought out. The need of good text books for Sunday School work was spoken of, and the publications of the Sunday School Commission of the Diocese of New York recommended as an important step in the right direction.

After supper and a social hour, which is a pleasant feature of these Conferences, the subject of Sunday School instruction was taken up from the standpoint of two prominent Normal School instructors of Cleveland. Miss Prentice spoke on "The Specific Work of the Sunday School," and Miss Clark spoke on "Skillful Teaching in the Sunday School." The personal ideal of the Sunday School teacher, she said, has always been high, and so, in spite of poor teaching, the consecrated life had its effect, but to do its best work there is greater need of skilled teachers in the Sunday School than in the day schools. She outlined the work of the Sunday School Teachers' Training Class, which will begin its weekly session, Tuesday, Jan. 19, at the Cathedral House. The Bishop was present at the afternoon session, at which he took an interested part in the discussion, and expressed his gratification at the great interest awakened among the teachers and clergy in better Sunday School work.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

B.S.A. Lenten Services—Philadelphia Notes—An Historic Field in Germantown.

AS THE NEWSPAPERS have given a false impression concerning the reasons for the

Brotherhood of St. Andrew taking charge of the noonday Lenten Services at old St. Paul's Church and Association Hall, Philadelphia, it should be stated that for several years objection has been raised that men were crowded out of St. Stephen's Church each day at noon, who had but a few minutes to give, by those who came in carriages or who were not engaged in business and who could have and should have attended the Lenten services in their own parish church. There were other reasons, and conferences have been held in order to adjust the difficulties which had arisen from time to time. The Executive Committee of the Philadelphia Local Assembly have now unanimously refused to accept the propositions of the rector of St. Stephen's Church. At old St. Paul's Church and at Association Hall a notable list of preachers has been announced: Bishop Whitaker, Bishop Mackay-Smith, Bishop Coleman, and Bishop Talbot, together with the Rev. Dr. Manning, Rev. Dr. Tomkins, and Father Huntington, have accepted the invitation of the Brotherhood to preach at the noonday services during Lent.

THE PATRONAL feast of St. Timothy's Church, Roxborough (the Rev. Robert E. Dennison, rector), will be observed on Sunday, Jan. 24 (St. Timothy's day). Sir John Stainer's Mass in A and D will be sung and it is hoped that a memorial pulpit to the departed members of the parish will be dedicated. St. Timothy's Church was admitted into union with the Diocese in 1861 and has been a free and open church. The church was consecrated on St. Valentine's Day, 1863. The receipts from all sources during the last convention year exceeded \$10,000.

AN UNFORTUNATE lawsuit has been instituted against some of the members of Calvary Church, West Philadelphia (the Rev. Warren K. Damuth, rector). It appears that someone had stolen a small sum of money, and one of the choir boys was charged with the theft, and a suit for damages has resulted.

ON THE First Sunday after Epiphany, at St. Alban's Church, Olney (the Rev. Archibald Campbell Knowles, curate in charge), a beautiful reredos of oak, constructed in Perpendicular style, was dedicated. St. Alban's, Olney, is a mission in charge of the rector of St. Luke's, Germantown.

EVERYTHING that is done at St. Luke's, Germantown (the Rev. Samuel Upjohn, rector), has an aspect of permanency. There is no more charming church property than St. Luke's parochial buildings and its little God's Acre in the rear. Some years ago a stone wall was built on the avenue front of the parish and very recently an iron fence has replaced the wooden one on the Coulter Street side. It is hoped in the course of time to build a more modern parish house, the present one having been built as a thank-offering to Almighty God in 1865 because of the cessation of hostilities.

ON ONE of the special days appointed for intercession for Sunday Schools the Association in the Diocese of Pennsylvania holds its annual sessions. On Monday, Jan. 18, at the Church of the Holy Apostles, an all-day meeting was held, beginning with the celebration of the Holy Communion at 10 A. M. In the afternoon, conferences on the various departments of the Sunday School were held in separate session and later all came together and the chairman of each gave his impression of the special points made. In the evening there was a special service and addresses on "How to Promote the Reading and Use of the Holy Scriptures." The speakers were the Rt. Rev. Alexander Mackay-Smith and the Rev. W. M. Groton, D.D., Dean of the Divinity School.

IT IS ANNOUNCED that Sister Jane Francis of Philadelphia, who for some time has been

at work in St. Mark's parish (the Rev. A. G. Mortimer, D.D., rector) (which parish does an immense amount of mission work about which little is heard), has been elected Mother Superior of the Community of St. Margaret, which has its headquarters at 17 Louisburg Square, Boston, where the Mother Superior will reside.

THE HOUSE OF PRAYER, Branchtown (the Rev. C. Thacher Pfeiffer, rector), has now completed its series of memorial windows, adding greatly to the beauty of the interior of the church. The Holy Table has been converted into a receptacle for vestments in the sacristy. It will be remembered that the large altar from St. Luke's Church, Germantown, was recently presented to the House of Prayer.

THE REV. SAMUEL WARD, rector of the Church of the Messiah, Broad and Federal Streets, Philadelphia, has presented his resignation to the vestry. Efforts for some time have been made to solve the problem of building a proper church in keeping with the fine rectory which was built by a former rector, but difficulties have arisen which resulted in the resignation of the rector. There is an encumbrance on the building and lands of \$32,000. This parish owns property on both sides of the rectory whilst the church building is in the rear on Federal Street. The late Rev. Dr. Percival once planned to erect a striking structure which would overcome these difficulties, but the project got no further than on paper.

ST. TIMOTHY'S CHURCH, Eighth and Reed Streets, Philadelphia, which has been without a rector for some time, may become a mission in charge of St. James' Church (the Rev. W. C. Richardson, rector). Mr. Richardson preached there on the Second Sunday after Epiphany. This parish is one of several in the southern section of the city which has been weakened by the removal of many because of the foreigners who are prone to settle in the vicinity. St. James' Church has desired to enter into more extended work and St. Timothy's has been taken as an experiment.

AS HAS BEEN before noted, St. Michael's Church, Germantown (the Rev. Arnold Harris Hord, rector), having been enlarged and beautified, was consecrated on the Feast of the Circumcision. Germantown is rich in an historical sense and St. Michael's grounds are intimately associated with the sectarians who settled in the vicinity in 1683 and subsequently. Among the people who came hither from Germany to live in peace with the world and worship God according to the dictates of their own conscience, was Kelpius and his band of Pietists, who settled on the banks of the Wissahickon in 1694. The ground on which St. Michael's Church now stands was

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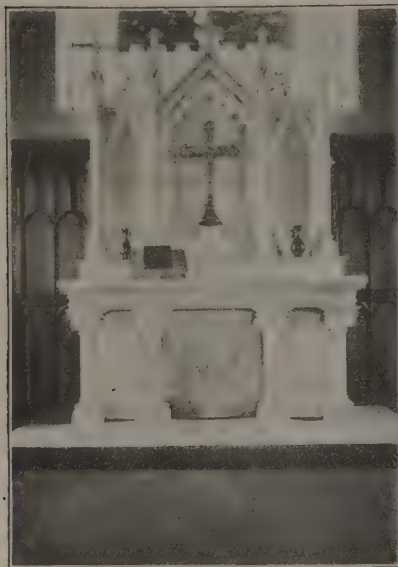
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used as a place of sepulchre by this strange sect, and among the curious customs was the release of a dove at sunset as typical of the departed spirit immediately preceding the burial of the body. As early as 1747 a tradition was prevalent among the people of Germantown which gave the strange title to

George Keith, and the commotion extended to the community of Germantown. It will be remembered that this man became a priest of the Church and was the first missionary of the S. P. G. in 1702-04. The Rev. Jackson Kemper (afterward Bishop) was in the habit of visiting Germantown in 1812, and then



ST. MICHAEL'S CHURCH, GERMANTOWN, PA.

one of the earlier German hymnals, "*Turtel Taule*," meaning *turtle dove*, from a mystical connection of that bird with the tragedy of the crucifixion, at which time it was said to have witnessed the agony of our Lord, and alighting on the cross, sadly sighed: "Kyrie! Kyrie! Kyrie!" Another custom of these people at funerals was to chant the *De Profundis*. It is a cause for congratulation, therefore, that St. Michael's, in many remarkable ways, stands on the ground once so used by these hermits of the Wissahickon, and in the chancel of which is this tablet:

Under the chancel and vestry room
of this church
Are interred the bodies of
Doctor Christopher Witt,
Daniel Geissler,
Christian Warmer and others
Hermits of the Wissahickon
Who came to America in 1694
In the ship *Sara Maria*.

Two years prior, in 1692, culminated the dissensions among the Quakers, caused by

St. Luke's Church was begun, but the influence which led up to the building of St. Michael's came from the Church of St. James the Less, Falls of Schuylkill, whose rector, the Rev. J. Pinckney Hammond, began a parish which was called the Church of the Holy Cross—the cornerstone of which is now in the chancel of St. Michael's under the credence. This was in 1858. In 1859 another lot was selected and the corporate name became St. Michael's Church, and a building costing \$5,500 was erected, which has been enlarged from time to time and made more and more beautiful by memorials, which have been described in recent issues of THE LIVING CHURCH. As the Church of St. James the Less gave the impulse to St. Michael's Church, so in turn the House of Prayer was begun by one of the priests from St. Michael's. Just prior to the Civil War it is remarkable how many of the nearby parishes began their existence: St. John the Baptist's in 1858, Calvary in 1859, St. Michael's in 1860, the House of Prayer in 1861, and Grace, Mount Airy, in 1862.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Clerical Union—Church Club—Woman's Auxiliary—Sharon.

THE JANUARY meeting of the Clerical Union took place on the 11th inst., at St. Peter's parish house, when a paper was read by the rector, the Rev. Dr. Ward, on Browning's *Rabbi Ben Ezra*. The annual election of officers was held during the meeting, when the following were chosen for the current year: President, the Rev. David B. Ferris, Calvary Church, Pittsburgh; Vice-President, the Rev. E. M. Paddock, Allegheny; Secretary, the Rev. R. E. Schultz, Cosopolis; Treasurer, the Rev. R. H. Edwards, St. Paul's, Pittsburgh.

THE CHURCH CLUB gave one of its enjoyable informal dinners on Monday evening, Jan. 11th, at the Union Club, which was one of the most successful in point of attendance of any that has been held, 100 members being present. The Rev. Dr. Arundel of Trinity Church, Pittsburgh, gave an informal talk during the evening, his subject being, "Things as they are, and Things as they Might Be." The address was in the nature of a plea for Church Unity. This season the President of the Club is Mr. John B. Jackson, and its Secretary, Mr. W. C. Lynne.

ON THURSDAY, Jan 14th, the second in the series of "Morning Missionary Talks," under

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"I consulted physicians and took medicine all the time, but had no relief. About three years and a half ago I went abroad, and while in Berlin heard frequently of a great physician, Prof. Mendel, an authority on nervous trouble, so I resolved to consult him.

"Prof. Mendel surprised me very much by asking at once if I was a coffee drinker, and on my telling him I used it two or three times a day, he said, 'It is poison.' After carefully examining me he told me there was nothing the matter with me whatever, but what could be entirely cured in 30 days by letting coffee and other stimulants alone, and dieting.

"I had a hard time following his advice. I did not know what to do until I came home and told my wife, who got some Postum. We tried it, but at first did not like it; then we went over the directions on the package together, and found we had not boiled it long enough. That was the beginning of the end of my trouble, for the Postum was delicious after that, and I drank it regularly and it helped from the start.

"In a very short time I began to feel much better, and in the last three years I haven't been absent from business one hour on account of ill health, for my health is fine now. I have a good appetite, sleep well, and weigh 175 pounds." Name given by Postum Co., Battle Creek, Mich.

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the auspices of the diocesan branch of the Woman's Auxiliary, was held in Trinity parish house, Miss E. S. Wade presiding. The subject was China, and two instructive and interesting papers were read, the first by Mrs. F. H. Skelding of Calvary parish, on "The Need for Christian Work in China," and the second by Miss Phillips of St. Andrew's parish, on "What this Church is Doing to Meet the Needs." Reference was made in the latter to the late lamented death of Bishop Ingle, and incidental mention of a project to erect a memorial to him; and before the close of the meeting an offering was taken to be devoted to that purpose.

ONE of the clergy of this city was a sufferer by reason of the fire in the Iroquois Theatre in Chicago, the Rev. T. J. Danner, his brother, of Burlington, Iowa, who was on a visit to his daughter in that city, having been killed, along with his daughter and granddaughter.

ON THURSDAY evening, Jan. 14th, in the parish rooms of St. Matthew's Church, Homestead, the Rev. L. F. Cole, Archdeacon of the Diocese, gave an informal talk before the Men's Club, on his trip to Jamaica, last summer, and his experiences during the hurricane which did so much damage in that island in August last.

THE SECOND anniversary of the rectorship of the Rev. Frank J. Mallett, Ph.D., was observed the First Sunday after Epiphany, at St. John's Church, Sharon. Substantial progress was manifest in the review of work accomplished, which includes: Baptisms 54, Confirmed 36, Received from other parishes 40. The special work of the two years includes the erection of a new oak reredos, a new rectory of brick veneer, and the inception of a mission Sunday School and guild at South Sharon. The total expenditure for the two years was \$12,513.04. The rector, in the course of his sermon, expressed his appreciation of the businesslike methods of the vestry, who with the women's societies had aided him greatly in the work of this growing parish.

QUINCY.

M. E. FAWCETT, Ph.D., Bishop.
Special Services at Pittsfield.

A "WEEK OF INSTRUCTION" was held at St. Stephen's Church, Pittsfield, beginning evening of Jan. 10, and ending evening of Jan. 15, conducted by the Rev. Frederick S. Penfold of Quincy. There was Holy Communion every morning and Evensong every evening. Subjects of evening addresses were: Sunday, "What the Episcopal Church claims and How She Proves It"; Monday, "Nailing the Old Lie about Henry VIII. and the Church of England"; Tuesday, "Does it make any Difference What We Believe, so long as Our Hearts are All Right; or, Faith Versus Opinion and 'Views'"; Wednesday, "Christ's Righteousness and Ours; or, the Sacraments Versus Sentiment"; Thursday, "Forms, Ceremonies, and Prayers 'Out of a Book'; or, Shall We Say our Own Prayers or some one's else"; Friday, "Can a Man Afford to take Chances with His Salvation; or, the Best is Not Too Good."

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Memphis — Sewanee — Several Deaths — The Bishop's Movements.

IN MEMPHIS, midnight choral celebrations of the Holy Communion were held on Christmas in St. Mary's Cathedral, Church of the Good Shepherd, and Grace Church. Calvary Church introduced an orchestra at the Sunday service following Christmas day.

THE PRE-LENTEN meeting of the Convocation of Memphis will take place at Duersburg, the first week in February, when it is expected the new church will be consecrated.

MR. A. W. TICHNOR of Sewanee is assisting the Rev. Iraneus Trout in mission work about Somerville, and Mr. Prentice Pugh is doing like work under the Rev. G. R. Mesias, Clarksville. The Rev. G. W. R. Cadman has been ordered to Greenville, to work under Dr. Ringgold, Dean of the Convocation of Knoxville.

MR. HUGH BRINKLEY, a communicant of St. Mary's Cathedral, Memphis, died during the present month, leaving a bequest of \$40,000 to the Annie Brinkley Y. W. C. A. Home for young women, and \$20,000 to the Lucy Brinkley Hospital for women. The death of Mr. E. G. Richmond, junior warden of St. Paul's Church, Chattanooga, removes one of the Church's most faithful and generous laymen and one of the most progressive business men of Tennessee. Mr. Richmond was a good citizen and a Christian Gentleman. His loyalty was unflinching, his charity was varied and liberal, and he lived in the presence of God. Death has also removed from Church circles in Memphis, Mrs. Maria Ward, an invaluable member of the Lady Associates of the Church Orphans' Home and an earnest, untiring Churchwoman long to be remembered.

DURING the month past, Bishop Gailor has been making visitations in East Tennessee, making addresses to the Episcopal Club of the University of Tennessee and the Irving Club at Knoxville. He reports the Mission work under Rev. Dr. Ringgold, Dean of the Convocation of Knoxville, as specially vigorous, particularly at Johnson City, and the Columbia Institute under Miss Bryant in better condition than for many years. The Bishop during this past month has delivered thirty-three sermons and addresses held twelve Confirmation services, and eighteen other services, and has traveled about 3,500 miles.

VERMONT.

A. C. A. HALL, D.D., Bishop.

The Bishop's Anniversary.

THE COMMITTEE having in charge the arrangements for the Bishop's tenth anniversary, have given notice as follows:

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"For 3 years I kept failing with stomach and liver disorders until I was reduced 70 lbs. from my normal weight. When I got too low to treat myself, 3 of my associate physicians advised me to 'put my house in order', for I would be quickly going the way of all mankind. Just about that time I was put on a diet of Grape-Nuts predigested food. Curiously enough, it quickly began to build me up, appetite returned, and in 15 days I gained 6 lbs. That started my return to health and really saved my life.

"A physician is naturally prejudiced against writing such a letter, but in this case I am willing to declare it from the housetops that the multiplied thousands who are now suffering as I did can find relief and health as easily and promptly by Grape-Nuts. If they only knew what to do. Sincerely and Fraternally yours." Name of this prominent physician furnished by Postum Co., Battle Creek, Mich.

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The Food Drink

The anniversary will be held in St. Paul's Church, Burlington (where Dr. Hall was consecrated), on the feast of the Purification. The Holy Communion will be celebrated at 7:30 A. M. Morning Prayer at 10 A. M. The anniversary service will be the celebration of the Holy Eucharist at 11 A. M., at which Bishop Hall will be the celebrant. Luncheon will be served at 1 P. M., and will be followed by a general reception from 3 to 5, when an opportunity to greet the Bishop will be given to all who wish to do so. As a substantial mark of appreciation and affection which is felt for the Bishop throughout the Diocese, it is hoped that it will be possible to announce at the anniversary luncheon that some considerable increase has been made to the Endowment Fund for the girls' school, and that something will be done between now and then to secure additional pledges to the fund in the different parishes of the Diocese.

The vestry and people of St. Paul's parish, Burlington, extend a cordial invitation to the clergy and Church people of Vermont to be the guests of this parish on the day of the anniversary, Feb. 2nd.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Sunday School Institute—Church Hospital—New Chapel.

THE SUNDAY SCHOOL INSTITUTE of the Diocese held its monthly meeting at the Epiphany parish building on Tuesday evening, Jan. 12. As usual, it was fully attended, and much interest was manifested in the papers of the evening. They were: (1) "How Christian Duty is Taught in a Graded System," by the Rev. C. R. Stetson, vicar of the Chapel of the Good Shepherd; (2) "The Principles and Methods of Character Building," Rev. Roland Cotton Smith, rector of St. John's; (3) A Review of the *Good Shepherd* System of Graded Lessons, Mr. S. E. Kramer, Superintendent of Ascension Pro-Cathedral school. A brief discussion followed each paper.

THE NEW BUILDING for the Church Hospital for Eye, Ear, and Throat Diseases, which was begun last May, is rapidly nearing completion. It is substantially built in the Colonial style, and presents an attractive appearance. The walls are of brick and cement, except the basement front, which is of white stone, and the floors, stairways and partitions are as absolutely fireproof as modern methods can devise. The hospital is planned for the treatment of persons of all conditions; there will be two free wards for white patients, two for colored, and one for children. There will also be eight private rooms of one or two beds each for those in moderate circumstances, and ten rooms for those able to pay a higher price. The first floor will be devoted to the dispensary service, where a hundred or more free patients can be treated daily by the staff of eighteen physicians. On this floor also will be the chapel, office, parlor, and resident physician's room. The main operating room will be on the top floor, and the eye operating room on the second floor. One ward has been endowed by the late Mrs. John G. Parke as a memorial to her daughter; and the late Mrs. Carter endowed a bed in memory of her parents. Mrs. Anna Mansfield, who represented St. Thomas' Church on the Board of Lady Managers, also endowed a bed in memory of her husband.

TWO VALUABLE gifts were received by St. Mark's parish at Christmastide; one a silver credence paten from St. Mary's Altar Chapter, which completes the necessary Communion vessels in solid silver. The other gift is a legacy of \$250 from Miss Virginia Morris of Sackett's Harbor, N. Y. With her father, Chaplain Morris, U. S. N., and her mother, she was among the first members

of St. Mark's parish, and though she has not lived in Washington for thirty years, she has thus shown her loving memory of it.

THE CHAPEL of the Nativity is a new work undertaken in eastern Washington. The Bishop has put it in charge of the Rev. E. M. Thompson of St. Paul's parish, and services are held for the present in a room at 17th and East Capitol Streets.

WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.
WM. L. GRAVATT, Bp. Coadj.

Retreat for the Clergy.

THE NORTHWESTERN CONVOCATION met in St. Paul's Church, Sistersville, Tuesday evening of last week, when an essay was read, upon which followed the usual discussion. The reports of the missions and parishes showed a healthy and prosperous condition. A unique feature of the occasion was the clergy going into a retreat on Thursday, conducted by Archdeacon Matthews of the Diocese of Southern Ohio. He concluded by an earnest address to the clergy upon the religious life. This retreat was the result of a previous resolution petitioning the Bishop that he supply or appoint some one to conduct an annual retreat for the clergy. The success of this one and its appreciation among the clergy who went into it, gives assurance that its need will be appreciated in the future.

CANADA.

Death of Canon Sanson—News of the Dioceses of Toronto.

ONE OF THE oldest clergymen in Canada, the Rev. Canon Sanson, died in Toronto, Jan. 8th, after a brief illness. He was rector of Trinity Church, Toronto, for nearly 52 years, and was able to perform all the duties of his position, although he was 85 years old when he died. He was ordained in 1841 and advanced to priest's orders by Bishop Strachan of Toronto. In 1849 he contracted smallpox from a parishioner whom he was attending, and his life was despaired of, nevertheless he survived more than half a century. He was created a Canon on Oct. 8, 1889, and celebrated his jubilee in 1902. —THE RECTOR of St. Paul's Church, Toronto, the Rev. H. J. Cody, has been made a Canon of St. Alban's Cathedral.

Diocese of Ontario.

IT WAS announced, Jan. 7th, that Bishop Mills had, on the recommendation of the Dean, appointed the vicar, the Rev. George Lothrop Starr, to be Canon Residentiary of St. George's Cathedral, Kingston. He becomes not only the youngest Canon in the Church of England in Canada, but is also the first residentiary appointed. —BISHOP MILLS suffered from a severe attack of grippe after Christmas, which obliged him to cancel all engagements.

Diocese of Niagara.

BISHOP RIDLEY College, which was burned before Christmas, will, it is hoped, be rebuilt shortly. The college authorities have about \$48,000 in hand from various sources, but

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\$75,000 is needed.—THE sum for the General Missionary Society of \$5,200, for which the Diocese was assessed, has been raised and \$400 over.

Diocese of Huron.

THE RECTOR of Christ Church, Pretoria, the Rev. W. Craig, has been appointed to a canonry in St. Paul's Cathedral, London, by Bishop Baldwin.

Diocese of Montreal.

THE RECTOR of Trinity Church, Montreal, the Rev. G. C. Rollitt, has offered his resignation of the position. He has been offered the post of assistant in St. James' Church, Chicago.

Diocese of Kootenay.

THE MONEY needed has now been raised to pay the salary of an Archdeacon of Kootenay. He will reside at Nelson and undertake the oversight of the general work of the Diocese. Archdeacon Pentreath of New Westminster, who has been doing a great deal of the work since the Diocese of Kootenay was formed in 1900, will now be able to give his attention exclusively to his own Diocese. Bishop Dart of New Westminster will continue to act as Bishop of Kootenay until the endowment of that Diocese is finished. It is now in excellent financial condition. There is only a debt of \$1,200 on Church property in the Diocese, and there are twenty-six churches and nine parsonages. A Synod has been incorporated and endowment fund commenced.

TESTS OF SUCCESS IN TEACHING.

WHY, THEN, has training failed to give a better account of itself? My answer is that training has failed to produce better results because it has not been followed up by a specific demand for better results. On the contrary, it has been accompanied by a mandate to despise results. This has arisen from the fact that the results produced by the psychological treatment of the child are supposed to be purely spiritual and incapable of measurement, and, conversely, that results which can be demonstrated in any definite manner must have been produced by methods that should be avoided. In other words, training has failed because it has been based on the assumption—which has not been verified by experience—namely, that certain forms of pedagogical treatment are sure to lead to ideal results, in consequence of which the educators of the new school have become accustomed to gauge the success of a teacher from the standpoint of what she does, while in matters outside of school success is measured by what is accomplished. By reason of this unpractical stand, the demand has been developing in the direction of methods and mannerisms which may or may not contribute to success, but which in themselves do not constitute success, and are not even a gauge of success; and in the effort to meet this demand, the fundamental issue—actual accomplishment—has become entirely submerged. In accordance with the trend of the times, it has become the custom to call a teacher successful if her methods are in the latest style, if her manners are pleasant, and if her pupils show an interest in the current lesson; while a teacher is placed on a lower plane if she does not come up to all these requirements. But this position is untenable. One who makes the impression that she is all that a successful teacher ought to be, may be a successful teacher in fact, or she may be lacking in certain essential elements involved in good teaching, and fail to accomplish much in the end. On the other hand, a teacher who does not make a favorable impression may, in fact, be a poor teacher, but not necessarily so, for she may be possessed of just those qualities which are essential

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Reserve, Re-Insurance (Fire),	4,191,333.11
Reserve, Re-Insurance (Inland),	90,170.49
Reserve, Unpaid Losses (Fire),	477,942.83
Reserve, Unpaid Losses (Inland),	118,545.41
Other Claims,	252,158.60
NET SURPLUS,	6,060,737.71
TOTAL ASSETS,	\$15,190,888.15

Surplus as to Policy-Holders, \$10,060,737.71

LOSSES PAID IN EIGHTY-FIVE YEARS:

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to success, and may therefore accomplish far more than her more brilliant colleague.

The current method of training having failed by reason of a false standard of measuring success, the remedy lies in substituting for that standard a more scientific one. The current standard calls for an estimate of success by what the teacher does, and the standard now suggested will call for judgment for what she accomplishes. Of course, such a radical change in the standard would necessarily carry with it not only a change in demand, but a change in our conception of training, which would have to be built up in the direction of developing the power to achieve results. But just as the demand for an ideal class-room spirit has served to bring about a markedly better spirit, so the demand for ideal results would undoubtedly be followed by better work. The good that has been done by the demand for a better school spirit is incalculable, and the decades of effort in this direction have been amply repaid. But the leaders of to-day must not rest upon their laurels. The world is moving forward, and standstill is the first step toward retrogression. Besides, *entre nous*, it is of importance to bear in mind that the laurels now worn by educational reformers have been placed on their heads by themselves, and it would undoubtedly add to their satisfaction if they should win a crown from the public as well.—Dr. J. M. RICE, in *The Forum*.

SOME QUAIN T VERSIONS OF THE BIBLE.

WRITING of Tyndale, Bishop Westcott remarks that "he felt by a happy instinct the potential affinity between Hebrew and English idioms." The first essential in a translator is that he should be in sympathy with his subject. In this respect the Bible has been fortunate indeed. The translators have, with perhaps no exception, been men devoted to their task because back of their scholarship lay a genuine enthusiasm for the book itself and for the truths it set forth. What the revision committee said in 1884 on completing their work many another from Tyndale to the present time could say also: "The labor has been great, but it has been given ungrudgingly." It is to this devout love for the Bible that we must attribute the practical unanimity on the part of its translators. The doctrines of the Christian faith as they found expression in the book have been safe in their hands.

Without doubt the various versions of the Bible, in part or whole which multiply year by year are proof of the continued and growing interest which the Christian world feels in it. The interest was never so great as it is at the present time. Other books have their day and cease to be. But simply as literature the reverse holds true of the Bible. The highest price ever paid for a book was paid for the Fust and Schoeffer Psalter, printed in 1459. The last time it came under the hammer it fetched £4,950. Almost as much was paid for the Mazarin Bible on vellum; and a copy of the same book printed with movable types sold for £3,900.—*The Standard*.

THE UNIVERSALITY OF MYSTERIES.

UNBELIEVERS claim that the mysteries of religion are not credible because they are absurd, and that they are absurd because they are incomprehensible. Such reasoning is illogical; for there are hundreds—yes, thousands—of facts that one sees every day and admits and believes in without difficulty, although they are not understood in the least.

For example, we believe that the piece of bread we eat will be changed into our substance: do we understand how the change is to be accomplished? We believe that a fruit-

stone put into the ground will sprout and develop a germ which in time will become a tree with leaves, flowers, and fruit: does anyone comprehend how this will be effected? We believe all these things because experience demonstrates their existence.

Now, is not the word of God a stronger reason for believing in the mysteries taught us by religion? Our experience is supported by the testimony of the senses, which may and often does deceive us, while the word of God cannot do so.

There are mysteries in all sciences. What is the nature of electricity? What is the cause of all the strange phenomena it produces? We are forced to confess our ignorance in this matter. There are many mysteries in Physiology. Since the days of Hippocrates, the process of digestion has been the subject of dispute. Some chemists make a laboratory of the stomach; Dr. Hocquart makes it a mill. "Fortunately," says Voltaire, "nature makes us digest without it being necessary for us to know how it is done."

There are mysteries in psychology. How is the soul united to the body? How does it act upon the body and how does the body act upon it? How can we explain the passage of sensations from the material brain to the spiritual being?

Now, since there are mysteries in all sciences, is it to be wondered at that there are mysteries also in religion?—*Ave Maria*.

NOW I AM TELLING you of native work, perhaps one more item may be of interest. Last Saturday I went over, with the Rev. T. W. Green, to the baptism of an important chief in this district. His name is Ramohlokoana with the addition, since his baptism, of Stephen. He is a very old man, and at the time of his baptism was lying sick in his hut. When the people knew that this chief was going to be made a Christian, they soon collected round his hut and squatted on the ground in circles round the hut, in order that, as far as possible, they might join in the service; this they did by singing the hymn we chose and the "Amen's" to the baptismal prayers.—Rev. S. J. YATES, in *Occasional Papers of St. Augustine's College, Canterbury*.

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The readers of this paper will be pleased to learn that there is, at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundations of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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